THE CHURCHMAN.

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For the Churchman.

Lays of Holy Church.

NO. XIV.

Easter Hymn.

The Lord hath risen! From death and night
  Triumphantly He springs.
Borne upward to His Father's sight
  On countless Angel wings.
Cherub and Seraph at His feet
  Fling the victorious palms;
All Heaven exults with anthems sweet,
  And harmony of psalms.

Up, to the deathless chrystal wave,
  Soars the eternal King:
Conquest departeth from the grave,
  And death hath lost its sting.
Up, to recount this mortal race
  Of toil and suffering run;
Once more to see the Father's face,
  And tell the victory won!

To lay all human sorrows down,
  Again to claim His own;
To take the glories of His crown,
  His sceptre and His throne.
To say at what a priceless cost,
  He washed all sin away;
And show how Death and Hell have lost
  Their terror and their sway.

Haste, Lord, to have thy table decked,
  Thy feast of mercy stored;
To choose a place for thine elect
  Beside the Father's board.
Jesu! we weary for the day,
  When thou shalt call us home.
Then hear and hasten when we pray
  "O Lord, Thy Kingdom come!" Acolytis.

The Fourteenth Annual Report

OF THE BOARD OF MANAGERS OF THE

New York Protestant Episcopal City Mission Society.

In presenting this their Fourteenth Annual Report, the Board of Managers of the New York Protestant Episcopal City Mission Society would express their feelings of devout gratitude to God for the measure of prosperity with which they continue to be blessed.

Under a deep sense of their responsibility to their country, to their Church, and to God, and in the humbling consciousness of the utter inefficiency of all their labors without the blessing of Him, who is the author of every good and perfect gift, your Board would ask with unaffected earnestness, for your united prayers, that the Spirit of Meekness and Unity—the Spirit of Wisdom and Understanding—the Spirit of Counsel and Might—the spirit of Knowledge and the Fear of the Lord, may enrich the hearts and direct the efforts of the men who may hereafter control the operations of this Society.

If, in reviewing the result of our labors for the year that is past, it is not in the power of your Board to invite you to rejoice with them, on account of any essential enlargement in the sphere of their operations—although no new Church has been added to our list of stations, nor any additional Missionary sent forth on his high errand of love, amongst the multitude of the poor who are perishing on our right hand, and on our left for the lack of Heavenly food, yet we are permitted to congratulate you, that in neither of the three churches which owe their existence under God to your nursing care and protection, has there been the slightest symptom of weakness or decline, but rather have they contined under God's prospering grace, to increase in strength and marked efficiency; as will abundantly appear from the following reports of our faithful and laborious Missionaries:—

Report of the Rev. Benjamin Evans, *Missionary of the Church of the Holy Evangelists.*

Baptisms: adults, 2; infants, 63—total, 65.

Communicants; added by removal, 22; new, 51; removed from the church, 17—present number, 306.

Marriages, 42. Funerals, 29.

Collections for the Poor—on Christmas day, $52 22; for the Fund of Aged and Infirm Clergymen, $26 60; for the Protestant Episcopal City Mission Society, $100.

Received in charities, together with the alms of the communion, $430.

The Sunday School, as to numbers, continues about the same as last year; but the superintendance is now under the judicious and efficient management of Mr. John E. Earle. He is aided by a zealous body of teachers, and the children are thoroughly instructed in the principles of Christianity and of the Church.

The Ladies' Benevolent Association has, as usual, continued its work of charity and done much for the families of the poor.

The attendance on public worship has been larger this year than in the two previous years. A majority of the congregation and of the communicants are young persons.

Though we have *few of the rich* and *many of the poor* in this congregation, yet, we thank God, that by the aid of the charitable and the judicious application of the communion alms, the poor are assisted,—so that their homes are cheered by food and fuel, their persons are comfortably and decently clothed, and their children are enabled to attend the Sabbath School.

For these, and all other favors, we gratefully acknowledge the mercy of God to this portion of his vineyard.

Report of the Rev. Jesse Pound, *Missionary of the Church of St. Matthew.*

The past year has been one of abounding and increasing labor, which however, has brought its best reward in the entire peace pervading this hill of Zion, and the heavenly Grace which continues to water the Lord's heritage. The word of God does not return unto him void; but, in some small degree, accomplishes that for which it is sent, and prospers in the thing whereunto He has appointed it. It has arrested the thoughtless—brought the sinner to repentance—inspired hope in the penitent—established believers—comforted the disconsolate—and raised the dying above the fear of death.

The congregation steadily increases and now respectably fills the body of the church. We shall lose a large number by removal this spring, whose absence, and the assistance in various ways they have afforded, will be sensibly felt.

During the past year, the side galleries of the church have been so altered and improved, as to afford an increase of accommodation, and rendered the whole far more agreeable in its character. The entire expense of these alterations, was defrayed by the congregation.

Since my last annual report, 2 adults and 28 infants have been baptized: 47 (of whom 32 are new) added to the communion; 29 have removed; one has been suspended; and four have died. Present number, 177. Marriages, 14; Funerals, 40.

The Sunday School continues its salutary and most efficient labors, under the superintendence of Mr. J. D. Vermilye, whom the good Providence of God has sent us to supply the loss sustained in the lamented death of Mr. Pierre E. F. M'Donald.

The School consists of 170 children; 1 Superintendant; a Secretary; Librarian; 4 male, and 13 female teachers, whose constant and well direct exertions entitle them to all praise, and cannot fail in their desired result. In fact this is already realized, by the evident advancement of the children in scriptural knowledge. The children of this school support a boy in the African mission, named Charles Morgan. Thus showing a grateful appreciation of the munificence which founded St. Matthew's church, and preserving the *deeds* with the *name* of the righteous in everlasting remembrance.

The Ladies Working Society has exerted itself through the past winter to supply the children of the school and poor members of the congregation with such articles of clothing as their necessities required. And in this labor of love much has been done to gladden the heart of the children of sorrow by the aid and comfort thus afforded.

During the past winter I received from many benevolent individuals in this city the sum of $250 50, and several parcels of clothing, for the benefit of the poor; which, with the communion of alms, has been applied to the removal or alleviation of sorrow of almost every kind. And many are the blessings which have been invoked on those, who of their abundance have given to the poor.

The contributions of the congregation have been as follows:

To Sunday School, for books, &c.	$20 00
Bible and Prayer Book Society,	11 56
Aged and Infirm Clergyman's Fund,	17 54
Sunday School children for the support of a boy named Charles Morgan, in Africa, - -	20 00
Repairs and Improvem'ts in church,	100 00
Several other objects,	100 00
Communion Alms, - -	102 79

The church is opened for divine service three times on Sunday, and on other occasions, as stated in former reports; and may God *continue* to make his word the savor of life, to generations yet unborn.

Report of the Rev. Lot Jones, *Missionary of the Church of the Epiphany.*

Annual Report from April 23d, 1844, to April 23d, 1845. Baptized: adults, 7; children, 94; total, 101. Marriages, 29. Funerals, 46. Communicants, 511; added 68; removed 47; died 13.

The Sunday School is in a flourishing state, with more than 300 children under the care of 40 Teachers.

Four hundred and seventy-two dollars and twenty cents have been received and appropriated for the relief of the sick and necessitous. Much suffering has been alleviated, and many persons have been rendered more comfortable by this pious liberality.

The prosperous condition of the station, mentioned in former reports, has been in all respects fully maintained. Death has made unusual inroads upon our Sunday School. Four of its teachers have been summoned to their final account.

Miss W. was taken from us, after a protracted illness, during which the most gratifying evidence was given that through the blood of Christ her sins were forgiven, and her peace made with God. Those who enjoyed the privilege of being with her, could not fail to admire the maturity of her Christian character. Her faith had been evinced in a holy life. She possessed in an eminent degree the spirit of self-denial,—a willingness to make sacrifices for Christ's sake. The suffering, the afflicted, and the needy found in her a devoted friend; whatever she could do for their assistance, was promptly done—never did she seem happier than when on these errands of mercy. Her efforts were accompanied with a blessing. Many will ever speak of her with gratitude.

While her health would permit, she was always with her class in the Sunday School, and spared no exertion to inspire her pupils with a love for the Saviour. Her heart was in the work. Nothing connected with her sickness was so trying as the necessity of relinquishing this part of her duties.

She loved to participate in the services of God's people. The last time she received the holy communion, was within a few days of her departure. Her mother, three sisters, a sister-in-law, and two brothers, being all the surviving members of the family, united with her. A more beautiful sight, or a richer foretaste of heaven, it has never been the privilege of your Missionary to enjoy in a private apartment. After the service, our sick sister being asked if the Lord continued to be gracious, replied, "Oh, yes, I feel his presence all the time." Every movement of her countenance, every word that fell from her lips, reminded us of that better world, on the verge of which she was reposing. In the evening of the Lord's day before her death, she said to the beloved relations gathered around her, "Do not mourn for me, think of me, think of me as a glorified spirit,—all is life and light." In this blessed frame she closed her eyes upon earthly things, and was clothed with immortality.

W. K., a husband and a parent, was for ten years connected with our Sunday School. Exemplary and faithful in all the relations of life, he performed his duties with the fear of God before his mind. The Teachers and the children loved him. All regarded him as one who sought to approve himself as a disciple of Jesus, to keep himself pure and unspotted from the world. At the age of fifteen he devoted himself to the service of his Lord and Master. The Bible was constantly by his side, both in his chamber and at his desk in the store. He imbibed its spirit, regulated his conduct by its precepts, and died with its glowing hopes firmly seated in his heart.

Miss P., a successful Teacher and devoted Christian, was removed from us suddenly. One of the last wishes she expressed, was to meet the dear children of her charge in heaven, and unite with them in songs of endless praise. She expected in a few weeks to enter the marriage state. Alluding to this, she said, "I have been full of anticipation to change my situation in the Spring, but the Lord has seen fit to change my wedding garment for a shroud, and happy is the change." She often remarked, "It is sweet to die young. I do not wish to have any desire of my own, but if I have, it is to die rather than live." When the physician told her that he could do nothing more for her, she thanked him for his kindness, then turning to her relatives, gave to each of them a word of affection or advice. Her death occurred on the first day of this year, exactly six years from the time she dedicated herself to God. Referring to this circumstance, she said, "Remember New Year's day, I die in peace with all." Her spirit was now holding higher communion than earth affords. It was preparing to burst the bands which confined it here, and to behold the glories of the eternal world. In the concluding moments of her life, she was completely absorbed by the blessed visions of futurity. "Glory," several times repeated, was the last word which fell from her lips. She appeared utterly unconscious of suffering, and solely intent upon that new state of being opening before her.

On the first day that the Sunday School of this Mission Church was opened, C. C., a little girl about nine years old, took a place among the scholars. Her successive teachers gave her credit for an active mind, great capacity for acquiring knowledge, and for always remembering what was told her. Her subsequent attainments and deportment were such, that before she had reached the age of fourteen years a small class was entrusted to her care. The expectations cherished concerning her were not disappointed. None labored in the cause with greater fidelity. Here, many of her happiest hours were passed, and some of her most permanent friendships formed. Here she first met the chosen partner and beloved companion of her life. They were both confirmed at the same time in this church, and often partook together of the symbols of a Saviour's dying love.

Ardently attached to music, she filled for a long time the first seat in the choir. The recollection of the tones of her voice will not soon pass away. For several years she had been one of the Managers of the Female Benevolent Society attached to the church, and was its Secretary at the time of her death.

Having grown up in our midst, and been distinguished for active habits and zealous perseverance in whatever she undertook, she secured a large share of the esteem and confidence of her older associates. Very few, dying at the age of twenty-one years, have exerted a greater influence on the circle in which they moved. Being the first member of her father's family who became a communicant, she was early placed in a situation of peculiar responsibility, where the attention of many would be directed to her; yet it may be safely said that she never wavered in her course.

Her last sickness was very severe. A part of the time her mind was deprived of its elasticity, and to some extent, of its power of thinking coherently. There were intervals, however, in which she conversed in her usual manner. The day previous to her death, she said, "I feel that I have not lived as I ought to have done." Being asked in whom she placed her trust, she replied, "In my Lord and Saviour Jesus Christ. I have done nothing myself, by way of merit, for my heart is exceedingly sinful." To the question, How does Christ appear to you? she said "Very precious; never more so." What do you think of the amusements of the world? "They are very sinful. All things seem changed." Is there any message you would like to send to your young friends? "Tell them to live very near to God; to live every day as if they might die the next." She expressed great satisfaction in committing herself unreservedly into the Saviour's hands, with the firm belief that she should dwell with him forever. Shortly after this interview, the disease resumed its power over her faculties, and little more was said until her breath ceased. This lucid interview was comforting to all around her, not that without it any could say that she died and left no sign, but we love to commune with our dear friends when about entering upon their eternal journey; we are thankful if such should be the will of God, to hear from their lips how the grace of the gospel supports them, and to learn whatever else such a scene may afford, to aid us during the remainder of our pilgrimage in preparing to meet our God.

From these youthful members of the flock, it may not be amiss to turn to one who had reached the age of seventy-five years. Mrs. H. received a religious training, and was early impressed with the importance of complying with the commands of God. Influenced by these convictions, she took the incipient steps in a Christian course. Subsequently a change of residence and an increase of domestic cares, did much towards drawing her affections from God, and diminishing her interest in spiritual things. After the death of her husband, with whom she had lived thirty-six years, her heart turned with renewed earnestness to the Lord her God. The conviction of her sinfulness in neglecting her religious duties was more than ordinarily strong. She found no peace until she became willing to give up all for Christ and commence anew a life of faith and prayer. While she was thus humbled before God, the light of the gospel shone in upon her soul, and she was strengthened to go forward. Connecting herself, at the period just alluded to, with the communion of the church, she went quietly in and out among us, in the unostentatious observance of the commandments and ordinances of the Lord. It became her chief desire to do whatever she could for the salvation of immortal souls. In making arrangements for the disposition of her worldly effects, she remarked, "That it would afford her greater satisfaction to employ what God had entrusted to her care, so that it might be the means of saving one soul, than she could derive from any other appropriation of it that could possibly be made." Acting on this principle, she bequeathed a fourth part of her estate to religious purposes. Your Missionary has rarely seen an instance in which the mind was more clear and active at the approach of dissolution. She, in the most literal sense, set her house in order, giving the most minute directions concerning her affairs. She seemed to be stripping herself of her earthly attire, that she might be clothed with a heavenly panoply. On the last morning of her life, she said to her friends, "I am going. I have a glorious hope of immortality."

Within a few weeks we have paid the last tribute of respect to Mr. George P. Allen, a valuable member of our Superintending Committee. This church, he regarded as his spiritual home; here he was baptized, confirmed, and first received the sacrament of the Lord's supper. His life and conversation accorded with his profession. His sickness was borne with the patience and resignation of a Christian. His memory is blessed.

Now let no man say that such a state of things as these reports exhibit is but a mean cause for religious gratitude. Let it be remembered that we live in an age of blasphemy and irreligion. The scoffs of the infidel and the deriding ribaldry of the scorner, meet our ears at the corners of our streets,—the Sabbaths and the sanctuaries and the solemn feasts of the Lord are widely and proudly despised; and the hosts of the evil-minded of every age and sex, of every rank and degree in life would seem to have combined in one unrighteous league, in order to pour contempt upon the venerable Church of our love, and thus to enfeeble our capacity for usefulness. At such a time of trial and conflict, to find our houses of prayer steadily filled with meek worshippers of the Saviour, and the poor in this world's goods, gathering with anxious and willing hearts around those "servants of the Most High God," whom we have sent to "show unto them the way of salvation," is, indeed, a source of high and grateful joy!

But in this connexion the question naturally suggests itself,—Why is it, when so many things would thus seem to conspire to touch most keenly the sacred sensibilities of every member of our common household of Faith, rousing us all to increased liberality, and vigilance, and prayer, and toil, and binding us more closely than ever before in the bonds of a common fellowship, in order to our mutual support and encouragement? Why is it, when God would seem to have defeated every counsel which the wit and the wickedness of man would have directed against us, and to have turned the hearts of our people to a more than ordinary docility and obedience in the way of his commandments,—why is it, that no more has been done by us in our assaults on the strong holds of iniquity in this vast city? Why is it that no fresh fountain has been opened from which to dispense the waters of life to the dying? Why is it that no new source of spiritual light has been provided for them who walk in darkness and the shadow of death? Why is it, that while the wants which press upon us are so manifest and startling that the provision which has been made for their supply is so narrow and utterly insufficient for the great end in view? For an answer to questions which so naturally suggest themselves, we can only refer you with feelings of sadness to our Treasurer's Report, and while we tell you that we have labored as we best could, with the means placed at our disposal, we would at the same time draw your attention to the slender proportion of our funds which has been derived from the combined contributions of the city churches and the offerings of individual liberality, and how largely we have been indebted to the enlightened patronage of the Corporation of Trinity Parish, for the amount of good we have been enabled to effect.

It is under an humbling sense of their own imperfect services in this great and holy cause, that your Board would venture to repeat in "line upon line" that this state of withering apathy to the spiritual destitution of thousands upon thousands of our fellow creatures at our own doors ought not to continue. Can it be believed that we speak no language of exaggeration when we say that there are at this moment in this rich and ever growing city, hundreds of thousands of human beings who have no possible means of religious instruction and training! Our population has increased beyond the increase of our places of public worship, until it constitutes a frightful mass of ignorance and ungodliness which is perpetually accumulating—which is deepening and darkening while we write and speak of its horrors! Christians have slumbered, until the evil has become so great and fearful that it is deemed to be incurable, and must therefore be left to God's overruling Providence. But is not this a shameful abuse of God's continued mercies? Is it not a criminal neglect of the means and instruments which He hath put in our own power for diffusing light and happiness and the knowledge of salvation? Is it not a cowardly desertion of the post of duty, precisely at the time when the call for our services was most urgent, and when the work to be done demanded unflinching courage and perseverance just in proportion to our past remissness and want of faithfulness to the obligations which our God had imposed on us? As disciples of the Son of God, it becomes us to rest always in the persuasion that *we can do all things through Him.* We are never to gaze in despair upon the torrents of licentiousness which may rage and swell around us. We are rather to be for ever active in applying the means which Christ has prepared to soothe and purify these troubled fountains of sin and uncleanness. Of one thing we may feel assured, and that is, that never yet have suitable means been employed in faith by the servants of God for the salvation of their fellow men without their being attended with the blessing of God.

The ministry of reconciliation is the appointed agency through which the gospel of safety is applied to the hearts of perishing mortals, and when that ministry is employed in a proper spirit it will always be blessed with a measure of success. The question is then fairly before us, whether, while thousands are around us without instruction, without religious habits, without the knowledge of Christ, and in imminent danger of eternal death, we will coldly and recklessly refuse to employ the means which God has appointed for their present deliverance and eternal safety?

If, while having the means we fail to use them, through the want of Christian sensibility or the cupidity of riches, and thus leave these thousands of human beings, who claim our commiseration, untaught, unreclaimed and uncomforted, then may we not fear, that at the last and awful day of account those fearful words may be addressed in their strongest sense to our sinking hearts, "Forasmuch as ye have done it not to one of the least of these, ye have done it not to me?" It is not to be denied that there is a responsibility resting upon us in this matter from which it is impossible to escape by sophistry or subterfuge. We cannot shift it off, and place it on other men's shoulders if we would. It will live and die with us, and then go with us as a witness to the Bar of Judgment! If any wealth can be said to be *misused*, it is surely that which might have been employed to instruct and save immortal spirits, but which we rather chose to use for the ostentatious show of life, to be consumed in selfish luxury or laid up in a useless accumulation. God is the great proprietor of all. He has committed something of His wealth to each man's keeping to be employed for His glory in the happiness of His creatures, and precisely in proportion to the amount of our trust is the corresponding amount of our accountability. And now, with this sense of responsibility quickening the pulses of spiritual life within us, let us once again turn our eyes upon the multitudes around us who are living without God in the world. Untaught and unreclaimed as they are, they poison the moral atmosphere amid which they live, they vitiate the characters of the young who come within their influence, they train their thousands of children to the ways of ungodliness, they endanger the safety of our Institutions, and they unsettle all the securities of property! Alas! how fatal have been the associations thus brought to bear upon the thousands of youths of both sexes, who are constantly crowding into our city from every quarter of the globe, and how pestiferous is the influence which the criminals and profligates exert over our whole country, who have here been contaminated, and then sent forth to disseminate their blighting poison. But only let this vast place of gathering for the nations of the earth, but be thoroughly pervaded with sound Christian instruction, and then its influence for good would be as conspicuous as it is now for evil. If you would render this ever-growing mart of commerce a joy and a blessing to the whole earth, you must be weariless in your assiduty, and unsparing in your liberality in communicating religious knowledge to the poor. Education, apart from religious influence, will never correct the evils of which we complain, nor avert the storm with which we are threatened. The causes of social evils lie far deeper than they are supposed to do by the men who busy themselves with the details of earthly policy. They lie buried in the secret depths of the irreligiousness of the people, which eats as a canker into the core of general order and happiness, and our only remedy is in the regeneration of the world by the preaching of the Cross of Christ; laying open the deep sources of human guilt and leading transgressors to find pardon and peace, consolation and hope in Him, whose glory it is to forgive, in the freeness of His abounding mercy! The oil of heavenly influence must be poured upon the heaving waters, which the boisterous and unchained passions of men are now agitating, or else they will sooner or later burst through every barrier and overwhelm the dearest rights of society! If the powers of darkness are forever active, they must be met by a corresponding activity on the part of the powers of light! If the army of Satan be marshalled for the conflict, the army of Christ must be marshalled against them! We must count upon nothing from legislative interference, nor from the terror to be inspired from glittering swords. They will prove no better than the bulrush before the sweep of the deluge! Our security can only come from the victory of the Holy Spirit of God over the proud hearts of men! It can only come from the energy of divine truth brought to bear upon the human conscience by the combined, unpresuming, untiring efforts, of the believing servants of Christ! It can only come from fervency of Christian intercession, and the irresistible power of Christian faith and Christian love.

Tho. House Taylor,
Chairman of the Committee.

Communications.

For the Churchman.

Distinctive Tenets—No. 2.

In our last article we discussed the question how and wherein dissenters differ from the Church, allowing that they as well as we hold the Atonement. We asserted that their deficiency was in those other doctrines of the Gospel that have their root in the fact of the Incarnation of our Lord;—that their denial of all the formal doctrines of the Church and their incapability of feeling them arises from their deficiency in an apprehension by faith of the great fact of 'God manifest in the flesh.' With regard to this we gave some examples to illustrate our assertion. He that wishes to see the truth of this let him only take up some of the modern books of devotion among the dissenters—Abbott, or Philip, or Albert Barnes. Let him contrast the dryness and conscious barrenness of feeling towards our Lord in these books, ill covered with flippant and irreverent sentimentalism and romantic familiarity of babyish fondlings. Let him contrast these books with the deep and loving awe, the boundless tenderness, the love, reverence and affection with which the men of old dwelt upon each event and fact of His death Who lived and died for us, and at once he shall see that the element in which these modern books are deficient is an apprehension of the Incarnation of Christ.

However we shall pursue the train of thought still further. When we look at the truths of the Atonement and the corresponding facts of our own nature, and see that Christ has died for man, at once to the individual the question comes up, 'How and whereby shall this be realized to me? by what means shall this truth, which is true independently of any one individual man and his circumstances, by what means shall this be brought home to the individual man so that he shall realize it as his own? by what means shall it become so much his that in consequence of it he shall feel duties necessary to be done and privileges to be enjoyed? that it shall become a new element in his life, a new spring of action, a new fountain of sentiment and feeling, a medium, as it were, or atmosphere through which all things shall be seen and in the light of which all things shall live? If this question be not answered we have the revealed truths of Christ's death for sin as far from us as the stars of heaven are from our daily life upon earth and the business of it. We have them as those stars are, brilliant indeed and glorious, but too distant, and shining upon us with too faint a ray to come measurably into life and action. We can contemplate these truths as the astronomer those distant orbs, and may by our reason work out for ourselves a splendid science, 'the science of salvation,' as our dissenting brethren are fond of phrasing it, but still it shall be understood by but few. As the stars are seen by all and but few are astronomers, so, this question remaining unanswered, it is with the 'scheme,' 'science,' or 'plan' of salvation.

This is the grand difficulty of the present age, for a speculative belief in the facts of the Gospel is almost universal. The infidelity of deism is past, the infidelity of dissent is upon us. Not one out of every ten men you meet denies that Christ died, and died for sin. Not one out of every ten can realize and actualize these facts, can take them out of the dead paper and printer's ink in which they are recorded, and make them truths and facts of their own life and action. This is the great difficulty; and men have felt this difficulty since they cut loose from the Church—will feel it until they return again.

'How then,' say they, 'shall the truth of the Atonement be realized?' 'Surely it is by faith'—and so say we—but how by faith *without the Church?* There is the pinch—by faith without 'the pillar and ground of the faith.' How shall we be supported in the faith which realizes the Atonement without 'the pillar of it,' and stand firmly fixed in it without 'the ground of it?' To realize Christ's Atonement without his Incarnation and without that body whose inheritance the doctrine and abiding sense of the Incarnation is,—this is the problem of dissent.

We shall examine the solution. We pass by altogether the Universalist notion that the Atonement needs no application, no realization. It is too foolish and too unscriptural to need any notice. Two other ways there are, and both of them agree in the one result. Both of them altogether cut away the fact of Christ's Incarnation as a doctrine by rendering it as a fact utterly unconnected with the Atonement—a fact indeed asserted in the Scripture and therefore true, but as a fact unproductive, and having as little bearing upon man's state and condition as that other fact that he was 'born in a manger,'—capable indeed as the last mentioned fact is of an immensity of poetry and moralization—still as a fact utterly unproductive.

The first is the view of the old Calvinist, which for the great truth of 'God manifest in the flesh' substitutes a truth of natural religion—the truth of His almighty power and omniscience, systematized by metaphysics;—which for the *real being*, Christ the co-eternal and coequal Word, substitutes the *attribute* of God's eternal will and pleasure; for Christ puts a co-eternal decree, which, being irresistible, must therefore be co-equal in some sense with the Almighty. And then, as a means of realization takes the action of the decree in predestination and reprobation. How then, according to this scheme, shall we realize the Atonement? We shall take the words of our own Article as a very good exposition of the Calvinistic sentiment on this point, never forgetting the origin of these Articles, and the wholly different position in which we of the American Church stand towards them from that in which English Churchmen are placed. How then, according to the Calvinistic scheme, shall men come to realize the Atonement? 'Wherefore,' says our Article, 'they which be endued with so excellent a benefit of God (Predestination unto life) be called according to God's purpose, working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain everlasting felicity.'—*Art.* 17.

The question then, 'How shall we realize the Atonement?' is now plainly answered; and taken by itself without reference to any other doctrine, practice, or principle, the Article gives the pure Calvinistic answer. The Atonement is the 'means of salvation.' We who are to be saved by it are predestined so to be saved. 'We are called in due season;' in consequence we obey and are justified receiving the faith through it—that is justifying faith. But what then comes of the great mystery of 'God manifest in the flesh?' Surely every one can see that the scheme is perfect without any stress being laid upon this. Of course it is through Christ born as a man and dying as a man that salvation is effected, but who is he that cannot see that upon this scheme the Eternal nature and the Eternal and irresistible decree are the primary agents, and Christ, His Incarnation and His Atonement are only secondary? So by this plan the Atonement is at once realized. He who is predestined 'in due season is called' and 'obeys through grace the calling.' But why was Christ born in human flesh? Let the multitudes of Universalists and Unitarians answer the question, for they are to the Calvinistic denominations the consequences of it. It is to Calvinism the fatal question.

There is another mode of realizing the Atonement without the Church. This also is by faith; such faith as Paul never dreamed of or James. But he who discovered that 'the Gospels do not contain the Gospel,' and that the Epistle of St. James is 'an Epistle of straw,' he found it out. And this it is, that the means of laying hold upon the Atonement is in man's self not faith that believes in creeds or articles, nor any other of the sixteen different kinds of faith enumerated by Lutheran theologians which are *not* 'justifying faith,' but the seventeenth which is 'justifying faith.' And this is 'fides apprehensiva,' 'the faith that lays hold,' a peculiar internal mental emotion of realization, self-application, and self-appropriation, the self-consciousness that our mind grasps and lays hold of the Atonement. By this we appropriate to ourselves the effects of Christ's death and are saved, and are in a state of grace as long as such feeling is kept up in our mind. Nought else it may be seen is needed but the two facts, first that Christ died, and secondly that we have this emotion in our mind. This is not so comfortable as the other way, but is a deal more convenient, as it puts away and renders unnecessary all doctrine, all practice, all sacraments, every thing that Christians have of old thought useful, and renders machinery necessary only for two things; the first to start the feeling, the second to keep it up; that is, revivals for the one and prayer-meetings for the other.

Both of these theories we hold to be untrue and ineffective. Untrue because our Lord ever blessed when he died for sin left not man without a means ordained by himself for the application of that sacrifice and the realization of it; for the placing of man in a sure and fixed relation to the Mediator's blood and the constant maintenance in his consciousness through all the ebbings and flowings of feeling, and all the mutations of outward circumstance of the knowledge that he still remains in such a state. These objects we say are not realized by the theory of Calvin or that of Luther above specified, which two notions divide between them all non-episcopal religionists.

Ineffectual we say they are because not one man or woman out of ten can realize the truths of the Atonement by means of these valuable devices. We have known of men and women ourselves, who, having not the truth taught them but these new theories, have sincerely striven with all the energies of mind and body

to put themselves in the mental position; these two notions require and have been unable to do it; and thence have been cast into despair, utter recklessness, apathy, or even downright unbelief. We feel, too, that they are ineffectual inasmuch as both in their practical result actually cut away infancy, childhood, and youth for the most part, from religious privileges; because they are not 'spiritual' but strictly mental and intellectual. We detest them because, as we have above said, both of them displace our Lord and his Incarnation from their position in the plan of redemption. We cast them away from us because there is not a track or a trace in the whole course of the New Testament that these the new-found notions of Martin Luther and John Calvin are the means of applying to the individual the Atonement of our Lord, or of keeping up in his mind the realization of it.

Having thus set forth the great difficulty of the present day, and seen the plans that are commonly employed to remedy it, we shall pretermit all further consideration of them and turn to the New Testament way of effecting these objects. For Calvin and Luther unquestionably were men of great genius, and their 'sublime theories' bear the stamp of it; and yet methinks Paul and Peter, John and James, and their Master our Ever blessed Lord, are better authorities upon such a point. And in their writings not a word is there of John Calvin's mode of applying and realizing the Atonement, not a word of Martin Luther's plan.

On the contrary we see in the New Testament every where repentance from dead works and faith towards our Lord Jesus Christ, the effect of which in the sinner's mind we have no objection to call conversion, provided it be attended with a real change of life and conduct—*not to be all* but merely preparatory.

Preparatory to that great change in baptism wherein the repentant and believing 'are made members of Christ, children of God, and inheritors of the kingdom of heaven,' whereby their sins are forgiven and their freedom sealed, and all the benefits of His Atonement assured to them. And then when thus by baptism the repentant and believing is made a new creature in Christ, when the seed of life has been implanted in him, then is he given the other sacrament of Christ's Body and Blood to nourish and maintain the life that is in him, to keep up the connexion that has been established between him and God incarnate.

Now, sir, with regard to the application of the Atonement through the Sacraments, received rightly, worthily and by faith, the doctrine of Scripture as upheld and steadfastly maintained by the Church is too well known to your readers for me to dilate upon it. Clearly and plainly she maintains them to be means of grace and means of maintaining the soul in grace at the same time that she does not limit the omnipotence of God, or pronounce that they are the sole channels. We shall therefore only remark, that to receive these doctrines of the Church as to the end and object of the Sacraments, it is necessary to be in the Church and to have the Church's sense of the Incarnation. And to those who may doubt of these things we would only say, take your New Testament and look over the mention that is made of these ordinances, and you will find that there they are connected with Christ's sufferings as an end, and lean upon His Incarnation as a foundation in a way that certainly none of our Presbyterian brethren dare to connect them. In fact the Sacraments and their doctrine seem to be the key-stone of the arch between the Incarnation and the Atonement, the interpretation as it were into the language of daily life of these two great mysteries.

Now, sir, with regard to the second part, the realization, which I suspect modern religionists consider a little more important than the application of the Atonement, or it may be make identical with it; I do not see that out of the Church, baptism, as they call their sprinkling or immersion, is regeneration; I do not see that their eating of bread and wine is the reception of His Body and Blood. I take their own actual doctrines, which is not the doctrine of their standards, as regards their own ceremonies;—that their washing with water is a bare sign, and their sacrament a bare sign having no spiritual efficacy. And I do not suppose they will be angry with me for this. I cannot, therefore, see how their sacraments can cause in them a realization, since in themselves they are unreal, and do not wonder that they seek some other means.

But we who are in His Body we need no theories to support in us the sense of that which we know to be a reality. We feel the sacraments to be the full and efficient means which our Lord has given us as well to apply as to realize his Atonement. We look upon the baptized as not mocked with evanishing water only but as entered within His Body and regenerate. And day after day the sense is growing up among us of 'the royal priesthood, the peculiar people, the holy nation.' And our clergy well know that so increased among us is the sense of baptismal privileges and baptismal relations that upon this we feel a far surer ground of appeal than upon any other motive.

With regard to the Eucharist also as a means of keeping up in the mind the thought of Christ's Atonement, its efficacy is a fact too plainly known by Churchmen to doubt it. We know that the realization of the facts of Christ's death at this time is the fullest and most ample; a realization, too, that does not depend upon talents or mental capacity, but is then in abundant measure vouchsafed to the poor, the ignorant, and the uninformed. For this we can appeal to the experience of our fellow Churchmen as to whether at that period they have not felt a more ample and more enduring realization of his death and atonement than of any other matter at any other time. In fact whether it be the gift of God, that in giving us the body of his Son he then confers upon the mind a glimpse of its eternal privileges; that at that time a multitude of thoughts, feelings, and emotions, which in ordinary life must pass through the mind one by one clothed with the vesture of language, should there co-exist simultaneously in the mind independent of all verbal form, or whether it be that the Eucharist is adapted then to call forth some mysterious property of the mind known to Him yet unknown to us; yet sure it is that then there seems to awaken in the mind a whole life of thoughts and emotions, all clustering around the central fact of our Lord's death for sin. The Churchman knows this by his own experience; he knows that by the Holy Eucharist he has a fuller sense of His death and sacrifice than by any other means.

This then, Mr. Editor, to sum up the whole of these remarks, is the position of the Churchman with regard to distinctive doctrines. The distinction is not in *us* or in the doctrines *we* hold but in the truth and reality of our position. And that which lies at the basis of all is, that being in the Church, the Body of Christ, we abide in the feeling of His Incarnation; and through this and by means of His Sacraments the Churchman can realize the Atonement of His Lord with a fulness and a completeness unknown to the followers of Luther or of Calvin.

W. A.

For the Churchman.

Tracts for the Seasons.

NO. XXX.

In order to a correct understanding of our Articles of Religion, it should be borne in mind that many of the terms and phrases used in them have reference to popish errors which, although attracting much observation when the Articles were set forth, are not now made very prominent, and perhaps not much thought of by Protestants generally. Hence such terms and phrases—their original intent and application not being in mind—are very likely to be not understood, or wrongly interpreted, by a reader unversed in the history of the Articles. This remark is especially applicable to the THIRTEENTH ARTICLE, which it is now intended particularly to consider. It is in the following words:—

"*Of Works before Justification.*

"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

In the earliest period of the Church, great simplicity was used by its pastors in the imparting of religious instruction. The principles and precepts of the Gospel were received and communicated by them as they were revealed, with little application of learning, logic or oratory, in enforcing them. When, however, conversions to Christianity had embraced numbers of the distinguished literati and philosophers of the day, they too often retained much of their spirit of doubt, disputation, and speculation; and brought to the treatment and elucidation of the Gospel many of the metaphysical and sophistical rules to which they had previously been accustomed. Under such influences the celebrated Origen, in the third century, combining with eminent piety, and learning and talents of the highest order, peculiarities of mind unfavorable to the clear investigation and simple elucidation of truth, became the head of a numerous and influential body of theologians who invested Christian doctrine with much of unnecessary learned argument and ingenious speculation. This presented too powerful a temptation to the indulgence of the pride of human intellect. The evil, containing within itself a vigorous principle of increase, grew rapidly. Doctrines and opinions unknown to the Scriptures, were, by human fancy and ingenuity, conjured up from them. Many of them were forced upon the Church by the unhallowed dogmas of her lordly rulers, and fastened on the blinded consciences of men by cruel penalties and frightful anathemas. Hence the mass of doctrines and opinions, alike unscriptural and unreasonable, which, known as *the scholastic divinity*, overlaid the Western Church, and well nigh smothered therein, during the three or four centuries which immediately preceded the Reformation, all the vitality of enlightened and genuine Christian faith. The doctors and writers of this system were termed school-men or "school-authors," and for ages held strong dominion over men's belief.

One of their dogmas is noticed in this thirteenth Article, and is indeed the point against which the Article is especially directed—the doctrine of the *merit of congruity*.

This doctrine is, that man has, by his natural strength, and independently of the grace of God, the power of doing good works, which fit him for grace, and thus make him deserving of it. This was called the merit of congruity. The practical improvement of the grace thus obtained the same system represented as purchasing additional grace, and rendering the subject worthy of it. This was called *the merit of condignity*.

Against the former of these notions the thirteenth Article directs a positive denial. It declares of the works in question that they do not "make men meet to receive grace, or (as the school-authors say) deserve grace of congruity."

Preparatory to a further consideration of the article, it should be particularly noted that there is a variation between its title and the body of the article itself. The title is, "Of works before *justification*," and the article speaks of "Works done before *the grace of Christ and the inspiration of His Spirit*."

"Justification" is represented in the eleventh Article as synonymous with our being "accounted righteous before God." The sole ground of this is "the merit of our Lord and Saviour Jesus Christ." The mercifully appointed *condition* of so great a blessing, is "a true and lively faith" in Christ, manifested by good works. These good works are represented in Scripture as comprising all the requisitions of evangelical piety and morality; to which, accordingly (sometimes with the mention of faith as one and the chief of them, and the essential principle on which they all should be wrought; sometimes as included in the naming of faith only; sometimes without *naming* but evidently *supposing* faith; sometimes as included in an aggregate term as holiness, goodness, righteousness, &c.; and sometimes with the mention of now but one, and now another, particular point or branch of duty) the Bible is full of promises of the grace and mercy of God, and His everlasting favor, as their reward through Jesus Christ.

This adoption in heart, and practical application in the character and conduct, of the "true and lively faith" required in the Gospel is the only evidence a man can have of his being in a state of justification in the full sense of the term; because *it* is made, by the Gospel, indispensable to his being "accounted righteous before God for the merit of our Lord and Saviour Jesus Christ." And this state certainly is unattainable save by "the grace of Christ, and the inspiration of His Spirit."

But if it is true, as from the doctrine of revelation it must be, that there can be *nothing* good in us but by the operation of grace on the heart and life; that we are not sufficient of ourselves even to think, design, or resolve any good thing, or cherish even the feeblest good desire or motion, it must follow that the grace of Christ and the inspiration of His Spirit are constantly producing effects short of that being accounted righteous before God which, for the merit of our Lord Jesus Christ, constitutes justification with Him. Otherwise there can be no degrees of goodness, and no advancement towards this justification; but there can be among men only two classes, one comprising those in whom the grace of God has proved effectual to true and consistent piety; and the other the whole of the remaining mass of human beings, all equally destitute of "the grace of Christ and the inspiration of His Spirit."

This comports very well with certain human theories respecting the operation of divine grace. If we are to look upon all mankind as totally depraved, and sunk by their very nature into an awful depth of corruption wherein nothing good can appear until an irresistible divine influence brings certain chosen ones out of this degradation, to carry them on to the everlasting salvation to which they were eternally and unconditionally destined, we will then find it reasonable enough to conclude that divine grace, coming, when it does come, only for carrying into effect this fixed and unconditional decree, will and must be limited to those only whom the decree concerns, and not be wasted on those who never can be saved. Hence the doctrine that the grace of God will never come in vain, and that they only, therefore, who are in a state of justification are the subjects of that grace.

But to this theory there are objections from both fact and Scripture.

We see that all mankind are not equally debased. Multitudes, whom yet we cannot regard as truly pious, we know to be removed *in various degrees* from the guilt of unrestrained indulgence of the bad dispositions, affections, and passions of their nature. What makes these differences? Is there nothing good in these several removals from what is altogether bad? Is there no difference before a pure and holy God in the light in which these several characters are held? Is it true that of two men, neither of them pious, but one of them of correct moral deportment, kind, charitable, and true to his social obligations, and the other unprincipled, profligate, malignant, or revengeful, neither is better or more approved of God than the other? Can there be truth in the theory which pronounces the very virtues that distinguish the one from the other to be but so many aggravations of guilt, so many "splendid sins?"

The system referred to, not admitting the idea of growth in grace, of approximation to piety, of greater and less degrees of goodness, must thus put all men, not in a state of entire acceptance with God, on a perfect level respecting moral and religious character.

An avoidance of the obnoxious consequences of this is sought in the further theory, worthy of the metaphysics of the "school-authors," and probably having its origin in some of their subtleties—that there is exercised, even on the non-elect, a *restraining grace* which keeps their evil passions and affections from running out to the full extent of their pernicious effects, but conferring nothing good on the character. But unless this restraint operates upon a mere machine, an agent without a will, its influence must be connected with moral character; it must act on the will and moral principle of the person restrained. His very keeping short of entire subjection to the baleful influences of the temptations that surround him, is itself a moral good. Natural instincts would all work in an opposite direction. The restraint supposes a *will* and *ability* above nature. These cannot exist with a good end without the grace of God; nor can we conceive of that grace as working otherwise than through sentient and moral properties. This restraining grace then is "the grace of Christ and the inspiration of His Spirit" vouchsafed even to those who do not yet devote themselves to that *righteousness before God* to which He calls them, and for which He furnishes them with abundant means.

Both the *restraining* and the *furthering* grace of God address themselves equally to moral agents, equally suppose their co-operation, and have equally in view that end of sanctification and salvation through Jesus Christ, from which God wills not that any human being should be excluded.

The views which have now been given are in strict conformity with Scripture. It exhorts men to become subjects of that being counted righteous before God which is their justification. Would they do this if the object was one removed beyond man's agency? And could this agency be either possessed or applied without the grace of God? The Bible exhorts to a progression in religion, an adding of virtue to virtue and grace to grace, a going on towards perfection. This surely is not consistent with there being no grades of goodness, no medium between utterly graceless sinners and those who have attained to that righteousness before God to which the full promises are made. The Bible tells us of one whom our Saviour declared to be not far from the kingdom of God. Was there nothing in him better than there would have been, if he was *very far* from that kingdom? It tells us of the prayers and alms of Cornelius being acceptable to God before he was a Christian. Was he no better than his brother-heathens who neglected almsgiving and prayer? It tells us of an honest and good heart on which, as a well prepared soil, the divine seed, being sown, becometh abundantly fruitful. Was that soil—that heart—no better than those stony, unguarded, and thorny ones with which it is compared? If it was, how could it be so without the grace of God?

Surely it must be obvious that among those who are not yet in that state of justification which is the blessing promised to the full influence of the true and lively faith of the Gospel. there are some better than others, and consequently more pleasing to God. And surely no one of evangelical principles will suppose that they can be so without the grace of Christ and the inspiration of His Spirit; the only source of even the first and feeblest movement of the heart towards goodness; of every thought, word, and deed not bad in itself; and of every resistance of temptation, and willing abstinence from sin.

That grace and inspiration, because of the universality of the redemption whereby Christ raised our nature from the low estate to which it was reduced by the fall, are given to every man to profit withal; and their increase is the mercifully promised reward of our duly improving them.

It may appear to a superficial observer that the views that have now been advanced are at variance with the Article which it was proposed to consider. It is conceived, however, that they rather furnish principles on which the Article can be most fairly understood. It speaks of "works done before the grace of Christ, and the inspiration of His Spirit." If these words are to be taken as referring to *any degree* of divine influence, they cannot be otherwise regarded than as an *argumentum ad hominem*, or a refutation of an adversary on his own principles, directed against "the school-authors" named in the Article, with a particular reference to their doctrine of *deserving "grace of congruity."* This error, as before observed, was connected with the other one of man's ability by his own natural powers, independently of the grace of God, to perform good works fitting him for that grace, and deserving it as a reward. Taking the schoolman on his own ground, the Article declares that the works in question cannot be pleasant to God or deserve His favor because not wrought under influences proceeding from Him. And this is evident from the pervading sense of Scripture that God's favorable regard to man, through Christ, is elicited by *godliness* on man's part, or that which, in however humble a degree, constitutes, by God's gracious allowance, a communion between man's nature and his Maker's, an influence passing from the latter, and received into the former. On the school-author's supposition these works are not of that kind, and therefore cannot be a medium or cause or condition of divine favor flowing to man.

That such, however, was the main design of the Article is not here averred. It was more probably intended to take a wider range, and by establishing an important Gospel truth, to involve, as a consequence, the refutation of the noticed papal error.

Considered in this light, the Article is to be interpreted by the title. By "works done before the grace of Christ, and the inspiration of His Spirit," must therefore be understood, not works wrought without *any degree* of that grace and inspiration, for there can be none such except works in themselves bad, but works wrought while the individual falls short of that state of being counted righteous before God, which is styled justification, to which are annexed the full promises of divine mercy and favor through the Redeemer, and which is attained through "the merit of our Lord and Saviour Jesus Christ by a true and lively faith."

The meaning of the Article, therefore is, that unless we are in this state, our good "works are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ"—*that* faith to which the promises are made, *the* "true and lively faith" of the Gospel. "Neither do they make men meet to receive grace, or deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

Man's works may be considered in *themselves*, and in reference to the principles, motives, and views with which they are wrought. The object of religion being not merely to regulate the conduct, but principally to control the heart and character, we must consider the view of the Supreme Being as directed, although, in the *action itself*, to its intrinsic character, yet in reference to *the agent*, to his principles, motives, and views. When any of God's suffering creatures are relieved, any of His ignorant creatures instructed, or the happiness which He wills His creatures to enjoy promoted, it were utterly derogatory to Him to suppose that this is not pleasing and acceptable to Him. But when the act is considered in its connection with the character of the agent, and its acceptableness *in reference to him*, the case is altered. My son give Me thy *heart*, is the demand of his gracious and merciful Heavenly Parent. If this be withholden, with all its powers and affections, he is destitute of the true and lively faith of the Gospel, whereby alone he will be accounted righteous or justified before God, and thus be acceptable to Him for the merit of our Lord and Saviour Jesus Christ. Insulated acts, therefore, are not, *as his*, pleasant to God, as, in the infinite benignity of His covenant of grace in Jesus Christ, those works are which, springing from true faith, are allowed as means and conditions of His favor here and forever. The case of the individual concerned may be a hopeful one; he may be not far from the kingdom of God; the heed which he does give to the virtuous emotions which the Divine Spirit works in his spirit may raise his character to a high degree of superiority to the vicious and the profligate around him; and the light in which he is viewed by his gracious God be correspondent; but still, in alienation from the circle of his heavenly Father's truly faithful and devoted children, his good works want the *integrity* which evangelical faith and piety alone can give, and must therefore fail of being viewed by that pure and righteous Parent, with the pleasure which only that faith and piety can give Him.

"For that" his "works are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

This remarkably guarded language of the Article cannot mean that, as *positively sinful*, such works increase the guilt and condemnation of the doer. However good in themselves as far as they go, the lack *in him* of true Christian principle, and of connection with a state of justification, and thus of what God requires in good works, and therefore their not being such as He is pleased to appoint as conditions of salvation, and thus available in the great final distribution of rewards and punishments, impart to them *the nature of sin*.

The twenty-third verse of the fourteenth chapter of St. Paul's Epistle to the Romans is often put forth as proof against the whole view of the subject which has now been given. The material part of the verse is this:—"Whatsoever is not of faith is sin." Properly considered, however, it has no direct connection with the present subject. The Apostle is referring to the question then much discussed in the Church, of the propriety of Jews, after their conversion to Christianity, continuing to act upon the Mosaic distinction of meats into clean and unclean. Some Christians of that class thought themselves conscientiously bound to do so, and cherished very hard thoughts of their brethren who did not agree with them; while those brethren, on the other hand, thought equally uncharitably of *them*. St. Paul would dissuade both parties from their respective extremes. He represented the whole matter as in itself one of indifference, in which Christians might innocently determine either way. They ought not to judge each other, but each to follow his own persuasion of right. He would have them especially perfectly satisfied that which ever way they acted, whether by eating or abstaining, they did so upon the conviction that it was right and a duty, and not from any sinister or time-serving motive. And it is this *conscientious conviction of right* which he here terms *faith*; and of which he declares that whatsoever is not done in accordance with it, being a departure from the principle of duty, is sin.

In this Article, then, the Church protests against the Romish doctrine of good works having a merit in them to purchase the grace of God; and at the same time gives faithful warning to her children that all dependence upon works of piety and morality as recommending them to divine mercy and favor is utterly groundless, unless, by the true and lively faith of the Gospel, that which is necessary to their being justified or accounted righteous before God for the merit of our Lord and Saviour Jesus Christ, they have an interest in that atonement and mediation of Christ through which alone the imperfection and worthlessness of their best services can be remedied, and these be allowed as conditions of the kindness and love of God here and hereafter. And this true and lively faith, let them remember, must be deeply seated in their hearts, and thence expel every principle, motive, and feeling, adverse to the meek, humble, charitable, self-suspecting, and self-crucifying affections which are essential to rendering our good works pleasant to God.

B. T. O.

His friendship for the Roman Church, as far as it was sincere, being in all probability, like that of many princes and nobles of decent repute, by whom the Church in different realms and ages has been defended with more of activity than of knowledge respecting her real character and pretensions. Such friendship has too often proved ruinous where it was intended to be beneficial; its scope embraces but the present hour, and for the removal of a momentary evil it has been often found to trample down the most sacred barriers, or to compromise principles of the most unspeakable importance to the destinies of future generations. —*Bowden.*

For the Churchman.

General Theological Seminary.

Mr. Editor,—It is not without reluctance that I take up my pen in defence of our General Theological Seminary. I have been waiting for some one else to do so, but as no one appears to be willing to engage in the matter, my conscience compels me to take up her cause. One would think, after reading some of our Church papers, that the Seminary was in an awful condition. "What shall be done with our General Theological Seminary? shall it be reformed or abandoned by the Church at large, or must it be permitted to continue in the false position which it has occupied for some time, and to send abroad the deleterious influences, by which its recent history has shown it to be distinguished?" asks one. "The General Theological Seminary is now rapidly sinking into one of a merely Diocesan character," says another "with anxious solicitude." "It is as corrupt as hell," said another worthy of the Church to the writer, sometime since in conversation. Awful Seminary! who would think that the pure scriptural liturgy of the Church was daily used within thy black walls! And that thy once fair reputation had now become darker than the "tents of Kedar!" And that thy breath was even more foul than that of Maynooth College!! But such is thy present fame. Alas! that it should be so. Now Sir, I say, that there is a manifest want of Christian principle on the part of those who thus endeavor to overthrow one of the best institutions in the country; one which has done so much good in the community at large in sending so many faithful men endowed with pure evangelical principles into its midst, to reform its vices and lead it into the ways of God. These cavillers would make the world believe, that the institution had passed out of the control of the General Convention; and that the New York Trustees, had browbeaten the Trustees of the rest of the States into silence. But I think that the scouring the Seminary received last fall at the hands of the Bishops would prove the contrary. They either had the power delegated to them in virtue of their office and the Constitution of the Seminary, and accordingly exercised it, deeming it necessary, or else they assumed a most tyrannical position. But who will charge that venerable body with such a glaring crime as this? They exercised their right, and assembled at the known desire of the Church, to inquire into the principles there taught by the Professors. The questions they proposed were of the most heart searching and involved that could be put by man to man; showing at once, their determination to preserve the institution pure. These were all answered satisfactorily to those who sat in judgment upon them, and one would have supposed, that the false rumors had been at least for a reasonable time laid at rest. But lately the Trustees met, and because they could not agree on all points, and the majority would not relinquish their power to the minority, the institution is assailed in the most abusive manner. If its affairs were in such imminent danger, why did not the whole House of Bishops attend its annual meeting and examine the students that graduated? Certainly our fathers are not so much alarmed as some of their sons seem to be; as their conduct fully shows. It is to no purpose to try to break up the Seminary; that cannot be done, until the Church declares in General Convention, that she will not ordain any who have studied there. This she is not prepared to do, because she is not composed of a party. The Seminary must first show symptoms of corruption, ere she amputates such a useful limb from her body. Again, as to removing it to another Diocese (as some advocate) that is impossible. The financial affairs of the institution will not admit of the change. Its endowments and legacies were given under its present Constitution, which permanently fixes it at New York; and should it at any time be removed from there, it will by that act be deprived of them. If the other Dioceses think they have not sufficient control over the Seminary, let them contribute more liberally to its support; for every two thousand dollars subscribed, each diocese so doing will secure permanent Trusteeship; whereas New York, to accomplish the same object, must give ten thousand dollars.

If the Seminary is so very corrupt, one would suppose that the most of those who graduate there would go over to Rome; but who is prepared to make the charge? I believe that out of all who have studied there, but two have been unfaithful and gone to Rome; while, on the other hand two, I believe, from the Virginia Seminary have become infidels. Shall we charge either of the institutions with the fault? No, both aim above these results. In my humble opinion the Seminary is as sound as we could wish. Its Professors are gentlemen of high attainments, whom the Church may be proud to own for her sons. The doctrines and Church polity there taught are in accordance with the standards of the Church, which should be at all times, and in all places, and under all circumstances, maintained with the grasp of a drowning man; for I say unhesitatingly, that the Church is the bulwark of Christianity, both here and everywhere else. Now if this be true, which I am prepared to maintain is so, then there is a great sin committed on the part of those who seek to destroy such a noble institution by defaming its character. Such do not remember that they are weakening the progress and influence of the Church, and strengthening the cords and stakes of dissent and infidelity, by holding up the Church and her institutions to the ridicule of a sinful world. And this is done in a blind zeal for the cause of truth, but in fact it only shows the workings of a corrupt mind. For my part I am fully prepared to sustain the Seminary as it now is, according to my ability; and as long as it continues a worthy object of the Church I shall uphold its character; and if it should at any time cease to be that, then I shall hope to see it removed, not by calumny and abuse, but in the spirit of dignity and authority which distinguish the Church from a mere human institution.

S. M.

For the Churchman.

Monday after 10th Trinity Sunday, 1845.

Mr. Churchman,—I observed a call on you in your paper of the 5th inst. to write the Memoir of Bishop Seabury, your sainted grandfather. I wish to second the call, by every consideration that can give it effect. It is your *duty* to do so. If you neglect or refuse, there are few things, in my opinion, among the things "left undone" for which you will be held more accountable. The Memoirs of the life of Bishop Seabury are absolutely necessary to the Church in this country. Indeed there is a page or two in our country's history which can only be filled from them. You are the only man that can write them. Life is short—work while it is day.

Yours,

A BISHOP SEABURY CHURCHMAN.

P. S. I had frequently thought of making this call for two or three years past. Take the "yeas and nays" of all your readers and see how many will respond to it. My word for it, they will be unanimous, and "all speak the same thing."

The Churchman.

New York: Saturday, August 16, 1845.

It is a melancholy proof of the depravity and wickedness of the human heart, when men are led through controversial fury or party malevolence to assail the sainted dead, and pour upon their cherished relics or memories the insults and reviling of malice and revenge. When the din of battle is raging, heavy blows are given and received; but it is the height of barbarism to mutilate or trample on the victims of human strife when the battle is at an end, and calls forth the contempt and indignant reproof of the chivalrous warrior. Such is the settled rule of war, such is the law of those whose profession is carnage and desolation; they acknowledge there is a time when passion must cease, and gentler feelings exercise their dominion. Surely then in religious controversy, however fiercely it may be waged, men calling themselves Christians should refrain from insulting the memories of those who have fought the good fight, and kept the faith, and entered into the rest of Paradise. Yet it often happens that impotent rage and gratuitous insult are directed against these; the grave is despoiled of its relics, and they are cast forth to the winds and the waves, the beasts of the field and the bird of prey; the sculptured form is hurled from its pedestal and crushed into atoms; the modest tablet, simply recording the name and the virtues of the loved object, is rudely torn from its place in the house of God and consigned to destruction. And if no relics can be found, nor sculptured bust remain, nor modest tablet exist, slander and invective, falsehood and blasphemy are heaped upon the cherished memory of the servant of Christ, long since gone to his rest.

Do those who employ these wretched weapons think that with them they can reach the elect of God, or obstruct the entrance of the gate of heaven, or reverse the final decision of the great day? Scatter the sacred dust, it is still in the keeping of God, and shall put on incorruption and immortality; shatter the statue, break the urn, destroy the tablet,—what matters it?—the names of those whom they record are written in the Book of Life, and human malice and hatred cannot erase them thence. Heap slander upon slander and falsehood upon falsehood till the brain is wearied, and the hand palsied with fatigue,—let them delude those whom they are intended to deceive, and promote the foul designs of their inventors—they cannot stain the white robes of the saints of God—but they are all recorded in the book of doom—and a strict account will be exacted by the great Judge of the quick and dead.

These remarks unhappily admit of a wide application, but at the present time we shall restrict them to the following passage from a so styled religious periodical, and we doubt not that our readers will feel the same emotions of disgust and abhorrence which we felt when it met our eye:—

"Considering the character of most of these alterations it may seem strange that in the Communion Service the prayers of oblation and invocation are introduced in connexion with the prayer of Consecration; but the reason was, that the first Bishop of the United States Episcopal Church, Dr. Seabury, who had been consecrated in Scotland, and was a Laudite, and preferred the Scottish office, got them foisted in; Bishop White not duly considering the serious purport of the alteration, and no person in the lower house of Convocation so much as adverting to it. It was therefore 'stealthlily' smuggled in; and though while no superstitious meaning was attached to it, no offence occurred; yet since the rise of Tractarianism, and after what has recently passed in Scotland, it has become a stumbling block."

This passage will be found in the June number of the London Christian Observer, the pet of Evangelicals and the admired by multifarious sectarians, on page 336.

Here are serious charges against a Christian Bishop, gone to the tomb for half a century. He "foisted" these prayers into the American Communion Service, "stealthily smuggled" them in.—"Foist," according to Johnson, means to "*insert by forgery*," "*to falsify*." Could a Bishop do such a thing?—Oh, yes! he was a Laudite—something worse than a Puseyite—and therefore was capable of any sort of wickedness. The way in which this "foisting" was done is not mentioned, to be sure, but the accuser is probably a member of some *great* Tract Society and knows how books are garbled, mutilated, and interpolated by the publishing committees, the original title being unblushingly retained: and having a full cognizance of these practices supposed that a crafty and unprincipled Laudite might easily "foist," (i. e. "insert by forgery,") any thing he pleased into the most sacred service of the American Church. And it could be done the more readily because Bishop White was blind, and the lower house of Convocation obfuscated, and nobody could see the "stealthy smuggler" at his unholy work.

Such is the charge, and having stated it in its black deformity, we might leave it to the loathing and abhorrence of our readers. Bishop Seabury's character for uprightness, honor, and integrity, in two words, as a Christian gentleman, is so well known, that it would be an insult to his memory to say aught in his defence. But we have an object in dwelling further on this topic. Our object is to expose the iniquity of the accuser, to show the *animus* with which the accusation is urged, to exhibit the unholy arts and Satanic weapons which the enemies of Catholic truth and of the Church of Christ employ; and this hateful though imperative task being performed, we shall merely say, "Ex uno disce omnes," and leave our readers to form their own conclusions.

Was Bishop White imposed upon? for this must be the meaning of the phrase "not duly considering," &c. Read his "Memoirs of the Church," pp. 149 and 154, and he tells us that he spent many hours in consultation with Bishop Seabury on the important subjects that came before them, and so far from alleging any surprise or fraudulent dealing in this matter, he says expressly that "he always thought there was a beauty in those ancient forms, and can discover no superstition in them." At the same time by his subsequent remarks he shows a full acquaintance with the whole subject of the history and different interpretations of this part of the service, that it was adopted with his full concurrence, and that he continued to approve and to defend it at the time the second edition of his "Memoirs" was published, some few months before his death. It is known also that Bishop White was exceedingly sensitive on the doctrine of the Christian Sacrifice, and had given to every point connected with it his fullest consideration.

So much for the charge of getting these prayers "foisted in" without due consideration on the part of Bishop White.

But then it passed in the *lower* house because "no member so much as adverted to it." And if he did not, was that Bishop Seabury's fault? If the house chose to pass it without debate, (!) *could* he help that? Did he tie up their tongues or stupify their senses with charms and conjurations, that the "stealthy smuggling" might be effected? But

there is no need of *ifs* or interrogations, for it happens that the mendacious scribbler has drawn upon his imagination for his facts. Bishop White says, "It may perhaps be expected that the great change made . . . must at least have produced an opposition. But no such thing happened to any considerable extent, or at least the author did not hear of any in the other house, further than a disposition to the effect in a few gentlemen, which was counteracted by some pertinent remarks of the president."—(p. 154.)

This charge against the *lower* house, therefore, is directly contrary to the facts of the case.

We are compelled to add that in our belief the accusation in question, bad enough in itself, has proceeded from ulterior motives, and those of the worst sort. The Periodical in which it is found has for some years past been the bitterest enemy of the persecuted and afflicted remnant of the Church Catholic in Scotland. Their Communion Service, among other things, has been made the special object of assault; ridicule, abuse, and slander of the most shocking character have been heaped upon its sacred pages; and Dunbar and his fellow schismatics have alleged its use as one of the grounds of their schism. It was found out at length that in the American Church the same office, almost word for word, was used, and that the charges of Popery, &c. &c. &c. must be good against it also; and yet that no serious objection was made in any quarter. This was a formidable argument in favor of its use, and therefore the English Evangelicals were to be deluded into the belief that it had been "foisted" into the American Prayer Book, and that the connexion of Bishop Seabury with the Scottish Church made him a fit instrument for the purpose. As he was declared to be a Laudite, the tale would be readily credited; and, as we firmly believe, for this unholy end the writer of the article we have quoted became "A FALSIFIER OF HISTORY AND A DEFAMER OF THE CHARACTER OF THE DEAD."

In connexion with the mention of Bishop Seabury we consider that one of the greatest evils under which the Church at present labors is the want of a full and authentic account of his life and collection of his writings; and we rejoice that the temporary absence of the Editor enables us, without indelicacy, to express our satisfaction at the many calls which have been made in various quarters and periodicals for the supply of this want. It is full time it were attended to. Must the American Church still rely upon tradition to teach her the views and the doctrines held by her first Bishop? Is it thus she must learn his constancy and intrepidity in her service, and the trials and persecutions he underwent in the faithful discharge of his duty? Is it from imperfect biographical notices and meagre scraps of anecdotes in our weeklies and monthlies that our ideas are to be formed of what he was in faith and in charity, in precept and example? Let us have his life that we may learn from his example what a Churchman and a Bishop should be; let us have his writings, that those who love his memory and revere his character may be furnished with additional weapons against the Latitudinarianism and Puritanism now so rife and audacious. These are the "stumbling blocks" which we hope and strive to have removed.

Concerning Sleeves.

It will be remembered that some weeks since a correspondent expressed much uneasiness at the fashion of the sleeves of the Bishop of Vermont, which to his untutored eyes and easily-alarmed mind, appeared to denote some fearful mystery, and perhaps dreadful heresy. As so much has been said about novelties of late, and the sleeves in question at first sight presented a very portentous appearance, we do not wonder that the apprehensions of the "Judicious Hooker" (as he modestly styles himself) were excited, and we are much gratified in inserting the following communication from Bishop Hopkins, which we trust will serve to allay the alarm expressed in relation to the above topic. We feel much gratified with the Bishop's declaration of his attachment to the ancient and immemorial customs of the early Church, in other words, to the usages and traditions of Catholic antiquity, as opposed to modern fashions and innovations. He appears to have a dislike of the Puritans, contempt for their deficiency in taste, and horror at their disregard of ecclesiastical authority, and in all this we heartily concur. While however we exult in this promulgation of the principle of adherence to Catholic antiquity, we do not venture to pronounce *ex cathedra* that it is correctly applied in the present case. The argument which follows, though able, is *ex parte*, and our skill in vestimental archaeology is so small that we are utterly ignorant of what may be said on the other side. We are also deficient in imaginativeness; and having seen some admirable portraits by the first masters here of Bishops in the usual lawn sleeve, which appeared to us both becoming and graceful, we cannot image to ourselves the superiority of the other fashion in an artistical point of view. We therefore trust to see ere long a portraiture of the "human form divine" by a most skilful artist, arrayed among other official vestments, in sleeves of the new—we mean the ancient model. But the expression of our satisfaction must no longer keep our readers from the following letter:—

The facts of the case are simply as follows. I have taken the liberty of having the bracelets and the ruffles cut away from the sleeves of my official garment, so that instead of being gathered together about the wrists, as usual, they hang down loosely, somewhat in the form of the surplice. This is the whole extent of the change, which I have adopted on my own responsibility ever since the year 1834, before the Oxford Tracts were heard of amongst us, and several years before my visit to England. And in this shape I wore them generally in my visitations, although on other occasions, out of my diocese, I had them replaced in the common form for the sake of uniformity with my Episcopal brethren, until the summer of 1843, when I suffered them to remain as they were at the consecration of the Bishop of Rhode Island, and have so continued them until now.

My reasons for making this change were partly a matter of taste, but much more a feeling of respect for ecclesiastical consistency. And I considered myself perfectly free to follow my own views of propriety, because the Church has laid down no rule upon the subject. In fact, the fashion which has prevailed came in at a period since the Reformation, and is secular in its origin; for the bishop's sleeves became conformed to the dress of the Court, as any one may see who will examine the portraits of distinguished characters in the reigns of the first and second Charles; while we may search in vain for anything like them before that period. I looked upon them, therefore, as entitled to the same respect which the episcopal wig had already received at the hands of the present Bishop of London. And as he had independence enough to recur to the good old practice of wearing his own hair, I took a similar liberty in recurring to the simple form of the open sleeve, which has come down to the Church from time immemorial.

On the score of taste, I must plead guilty to the charge of a thorough dislike to the modern fashion. I know of nothing to recommend it, except the argument that having once been adopted, it never should be changed, unless by some act of joint authority. But this, I apprehend, would prove quite too much. The authority to *change* needs not to exceed the authority to *establish*. And in the present case, the modern mode having come in without authority, like any other worldly fashion, it surely may be abandoned in the same way. In my own eyes, the ordinary form of the episcopal sleeves has always appeared to contradict the sober simplicity of our other ecclesiastical attire. The most skilful artists are unable to give them a good effect in a picture; and they present to the ordinary observer an appearance of effeminacy, which is, to say the least, entirely out of keeping with the gravity of our official character. The remedy I have adopted does not consist in anything new, but merely in taking away the bracelet and the ruffle, and thus letting the sleeve approximate to that of our venerable and familiar garment, the surplice, derived from the ancient ephod of the priests of Israel. And if this offend the correspondent of "The Churchman" who calls himself the "Judicious Hooker," I can only hope that a little reflection on the subject will cause the offence to cease.

The object of my communication, Messrs. Editors, is mainly to correct the mistake which imputed my act to the supposed influence of the present English custom. On the contrary, I doubt not that the fashion in this little matter is the same on both sides of the water, and therefore I wish to rest my course on none but my own responsibility. I trust, however, whether others agree with me, or not, that I shall not be seriously thought to have adopted "a novelty," even in this. So far from it, indeed, that I have merely forsaken a modern fashion, no older than the Puritans, and perfectly destitute of authority, in favor of the really ancient and immemorial custom which deserves the regard of all consistent Churchmen. To bring into the worship of the sanctuary anything of my own devising, however trifling, or to favor the spirit of innovation in aught against the real authority of the Church, would disturb my own peace at least as much, I presume, as that of any amongst my respected brethren.

Nashotah Mission.

We insert with pleasure the following account of this interesting station from the Annual Report of Bishop Kemper to the Board of Missions. "The tree is known by its fruits," and the calumnies and slanders so industriously propagated in some papers have not injured its roots, nor impaired its productiveness. Most heartily do we say to our laborious and self-denying missionaries at Nashotah, "God speed"—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

At this moment, there are in Wisconsin nine candidates for the ministry, six of whom are pursuing their studies at the Mission School, at Nashotah Lakes, one is at the General Theological Seminary, and the remaining two are making due preparation for the sacred office in private.

Besides the seven candidates who are at Nashotah, there are about ten young men who are preparing to become candidates under the guidance and faithful instruction of the Rev. Messrs. Breck and Adams, the Missionaries at that station. Of this school, so unassuming and retiring, I wish to say but little. It was designed for the benefit of those who were anxious to devote themselves to the ministry, and who were destitute of means. That it is worthy the patronage of every sound Churchman, I have no doubt. In thorough training upon the truest principles of the Gospel, as a religious house, similar to those of primitive days, where retirement from the world, frequent and ardent communion with God through all the ordinances of his Church, industry, hard study, obedience, and the spirit of self-sacrifice will be duly inculcated; in these respects, it will, I believe, fully realize, if properly cherished, the most sanguine expectations of its best friends. Party spirit, and the topics which occasionally agitate the various Dioceses of our country, are unknown there. Simply to the Church they cling; and if there be a motto which unfolds the prevailing principle of the institution, it is "All for Christ." There are now three Oneida boys at the institution; and there are circumstances concerning which I will more fully report at another time, which makes us anxious to educate in Wisconsin, some youth of foreign birth for the ministry.

In the humble chapel of the Nashotah Mission, I ordained, on Wednesday, the 14th May last, Mr. Gustaf Unonius, a native of Sweeden, who had enjoyed many advantages in his own country, and whose sound judgment, studious habits, and unfeigned piety afford the promise of great usefulness. There are already four stations at which he officiates among the Norwegians, many thousands of whom have lately come into the Territory. He has organized two congregations, and will probably soon organize others. He already numbers one hundred and seventy communicants among his parishioners. The admission of Mr. Unonius to the diaconate, and the bringing in of these Norwegians to all the privileges of the American Church, may be considered among the first fruits of the Nashotah Mission.

We have received the official account of the proceedings of the Board of Trustees of the General Theological Seminary, and take from it the following authentic statement of the ayes and nays on the two most important questions. Mr. Welsh offered a resolution to the effect that a special meeting be called to consider and act on the resolution—also offered by Mr. Welsh—to remove Bishop Onderdonk from the professorship of the Nature, Ministry, and Polity of the Church. The question of laying these resolutions on the table was decided in the affirmative as follows:—

Ayes.—Rt. Rev. Geo. W. Doane, D.D., LL.D., Revs. Wm. H. Hoit, Sam. B. Bostwick, Samuel F. Jarvis, D.D., LL. D., Wm. Cooper Mead, D.D., Ambrose S. Todd, D.D., William Watson, Henry M. Mason, D.D., Thos. Lyell, D.D., William Berrian, D.D., William Creighton, D.D., John F. Schroeder, D.D., John Brown, D.D., Jona. M. Wainwright, D.D., Saml. Seabury, D.D., Ed. Y. Higbee, D.D., Isaac Pardee, Benjamin I. Haight, Edw. N. Mead, Wm. L. Johnson, Joseph H. Price, Messrs. David B. Ogden, Wm. H. Harison, Gulian C. Verplanck, James N. Wells, Fred. I. Betts, John D. Ogden, John R. Livingston, Jr., John W. Mitchell, Revs. Wm. Shelton, D.D., Henry Gregory, Wm. E. Eigenbrodt, Harry Finch, James A. Williams, Anthony Ten Broeck, Alfred Stubbs, George Boyd, D.D., John Rodney, Wm. H. Odenheimer, Mr. Horace Binney, Jr., J. G. Cornell.—41.

Nays.—Rt. Rev. John H. Hopkins, D.D., Revs. Nathan B. Crocker, D.D., Robt. A. Hallam, Geo. Burgess, Henry Anthon, D.D., Robt. W. Harris, Mr. John Stearns, John A. King, Revs. Henry W. Ducachet, D.D., Richard U. Morgan, Mr. William Welsh.—11.

Rev. Dr. Anthon offered the following resolution:—

Resolved, That so much of the minutes of the proceedings of the Faculty as was read at the opening of the present session of this Board on the 25th instant and are included in the dates for 21st of December 1844, to 20th January 1845, of said minutes be published as an appendix to the printed proceedings of the Board by the Secretary.

Dr. Vinton moved to amend the above, by inserting the words, *omitting the names of the Students therein referred to.*

The amendment was lost.

The resolution was considered and the question being upon its adoption, the ayes and nays were called for and ordered, and the decision was in the negative as follows:—

Ayes.—Rt. Rev. John H. Hopkins, D.D., Revs. Nathan B. Crocker, D.D., Henry Waterman, Geo. Burgess, Henry Anthon, D.D., Robt. W. Harris, Mr. William Welsh.—8.

Nays.—Rt. Rev. Geo. W. Doane, D.D., LL.D., Revs. Wm. H. Hoit, Sam. B. Bostwick, Sam. F. Jarvis, D.D., LL.D., Wm. Cooper Mead, D.D., Amb. S. Todd, D.D., Robt. A. Hallam, Wm. Watson, Arthur C. Cox, Henry M. Mason, D.D., Thos. Lyell, D.D., William Berrian, D.D., William Creighton, D.D., John F. Schroeder, D.D., John Brown, D.D., Jona. M. Wainwright, D.D., Saml. Seabury, D.D., Edward Y. Higbee, D.D., Isaac Pardee, Edward N. Mead, William L. Johnson, Joseph H. Price, Messrs. David B. Ogden, William H. Harison, Gulian C. Verplanck, Fred. I. Betts, Charles N. S. Rowland, John D. Ogden, John A. King, John R. Livingston, Jr., John W. Mitchell, Revs. William Shelton, D.D., Henry Gregory, Wm. E. Eigenbrodt, Jas. A. Williams, Anthony Ten Broeck, Alfred Stubbs, Henry W. Ducachet, D.D., George Boyd, D.D., Henry J. Morton, D.D., Wm. H. Odenheimer, Mr. Horace Binney, Jr., G. S. Cornell.—43.

Ronge, once a Roman Catholic Priest, has made of late considerable noise in Germany in ecclesiastical matters, and some fancy they behold in him a second Luther, and that through his means a second grand reformation is to be effected. It must be gratifying to such to have the latest intelligence concerning him, and we therefore extract the following from a paper of this city:—

The new religion of Ronge is making its way in some places, and receiving checks in others. Ronge himself denies that he is about to be married to a wealthy young lady. His admirers have presented him with a complimentary address and a gold pen.

That gold pen has done the business, and the German Reformed Catholic Church is doubtless completely triumphant. His *admirers* on this side the Atlantic should, by all means, present him with Hunt's Improved Non-Evaporating Inkstand.

The Episcopal Recorder intimates, not very obscurely, that the greater part of our city clergy have been bribed by Trinity Church Corporation, and in consequence threatens shockingly. Now we say quite seriously—"Malvolio! Malvolio! thy wits the heavens restore! endeavor thyself to sleep, and leave thy vain bibble babble."

Clerical Changes.

The Rev. T. R. Chipman, of Oxford, Chenango co., N. Y., has accepted a call to become the Rector of St. Mark's church, Le Roy.

The Rev. Thomas L. Randolph having taken charge of St. Paul's church, Otis, and St. Mark's church, Blandford, requests that letters and papers for him may be directed to Otis.

To Correspondents.

"Southwest," "Obsta," "Jireh," "E. C.," "R.," "-I-" and "Right," have been received.

"J. H. H." was received too late for insertion this week, but of course shall appear in our next. It seems to us that the *sequel* draws off the attention from the *main* subject.

"N. A. W. K's" *elaborate* favor is just received. We return our hearty thanks, and expect both amusement and edification.

For the Churchman.

St. Paul's College.

Mr. Editor,—In the notice of the exercises of St. Paul's College in your last paper, to the author of which I beg leave to express the obligations of myself and my associates, mention is made of the competition in mathematics for a gold medal. As this may have surprised some of our Rev. friends who remember our objections to such direct incentives to emulation, at least as part of a system, I would observe that in the present instance there were particular considerations which induced us, for once, to set aside our general rule. We still rely for diligence in study upon pure and lasting motives, and have as little recourse as possible to temporary stimulants of any kind.

I avail myself of the present opportunity to state, for the information of those concerned, that my contemplated pastoral duties in the city will not interfere with the continuance of the Institution under my supervision. They will not be of a nature to require my individual attention, while in the College all the present professors and instructors will remain at their posts. These for the most part have been connected with the Institution for a number of years, some of them from the beginning, and all of them are heartily united in the furtherance of its objects. Very respectfully yours,

W. A. MUHLENBERG.

College Point, Aug. 11, 1845.

PROPOSAL FOR THE FOUNDATION AT CANTERBURY OF A

Missionary College for the Church of England.

The want of an adequate supply of ministers, duly prepared by special training, to labor with effect in the dependencies of the British Empire, has long been felt, and of late has been frequently expressed by those who have been called to preside over the Colonial Churches.

In relief of this deficiency it is proposed to found a College, of which the object will be to provide an education to qualify young men for the service of the Church in foreign settlements, with such strict regard to economy and frugality of habits, as may fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured. And there is reason to believe, from the result of a very extensive inquiry, that a considerable supply of persons willing thus to dedicate themselves may be looked for from our endowed Grammar Schools and other sources.

A site in the metropolitical city of Canterbury, (the ruins of the ancient Abbey of St. Augustine,) has, by the gift of a lay member of the Church, been devoted to this design. And the sums derived from the limited applications of a single individual—independently of the site, and the assurance from its munificent donor, of yet further assistance towards the erection of the buildings, in addition to a large donation to the general fund—already amount to £39,000.

It is proposed, therefore, to commence immediately the principal quadrangle of the college, which includes the chapel, hall, library, and apartments for fifty students, with the requisite accommodation for the officers and servants of the establishment. The arrangements of the building will be so constructed, as to admit subsequent enlargement.

The Institution will be formed on our own Collegiate models, and his Grace the Archbishop of Canterbury has consented to give Statutes for the future government and regulation of the College.

The appointment of all the officers of the college will be vested in the two Metropolitans and the Lord Bishop of London, as the Prelates more immediately connected with the Church in the Colonies.

The Archbishop of Canterbury will be the Perpetual Visitor of the College.

It is proposed to endow and support the Institution by free contributions, and by such moderate payments as may be required from the students; it being understood that no contribution shall convey any right of nomination, or of interference with the government of the College.

The property of the college will be vested in trustees.

The following Provisional Committee, for forwarding the preliminary arrangements, has been appointed by his Grace the Archbishop:—

The Right Rev. the Lord Bishop of Lichfield,
The Right Rev. Bishop Coleridge,
The Ven. W. R. Lyall, Archdeacon of Maidstone,
The Rev. Dr. Jelf, Principal of King's Coll., London.
The Rev. B. Harrison, Domestic Chaplain to the Archbishop,
Joshua Watson, Esq.,
A. J. B. Hope, Esq., M.P.

His Grace has also been pleased to nominate the Hon. Mr. Justice Patteson and William Cotton, Esq., as Treasurers, and the Rev. Edward Coleridge, as Honorary Secretary.

J. LICHFIELD,
Chairman of the Provisional Committee.

THE REV. FREDERICK OAKELEY.—The lately arrived steam packet from England brings advices that the proceedings commenced against this gentleman by the Bishop of London had terminated in the revocation of his license as minister of St. Margaret's Chapel and his suspension from officiating in the Province of Canterbury until he recants his error. His offence consisted in claiming in a published letter to his bishop, the right of holding, without teaching, "all Roman doctrine," while still a clergyman of the Church of England. It is not easy to see how such a claim can be reconciled with an *ex animo* subscription of the XXII. Article, which declares: that "The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images, of reliques, and also invocation of saints, is a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" or of the XXX. which declares that "the cup of the Lord is not to be denied to the lay people, for both the parts of the Lord's Sacrament by Christ's ordinance ought to be administered to all Christian men alike;" or of the XXXVII. which pronounces that "the Bishop of Rome hath no jurisdiction in the realm of England." Such a claim seems to us almost as preposterous as the conduct of those gentlemen, who use the Baptismal and Eucharistic offices of the Church, while they deny Baptismal Regeneration and the Real Presence. Mr. Oakeley has, we think, personally, nothing to complain of, although even-handed justice seems to require that similar proceedings should be instituted against some of the class of clergymen to which we have just alluded.—*True Catholic.*

Multiplication and Division, or "Separation without Schism."

We may as well subjoin a useful paper which we have procured, showing, in a tabular form, the infinitesimal division of the old Presbyterian Schism. A further illustration is in progress; for we understand that the Secession of last year is already splitting again.

In the reign of Charles II. there were two parties of Presbyterians, called Resolutionists and Remonstrants; the first received a license from the king, the second would accept of no compromise, and religiously they answered, in general, to Moderates and Evangelicals. At the Revolution, they, for the most part, coalesced; but some Remonstrants would accept of no settlement not embodying the Solemn League and Covenant, and formed a separate Society, called the Reformed Presbytery. Thus they were:—

A. 1690. 1. Establishmentarians.
2. Reformed Presbyterians.

In 1733 a dispute arose at Kinross, about the placing of a preacher. A controversy succeeded, and in 1740 eight preachers were deposed by the General Assembly, and formed the first Secession.

B. 1740. 1. Establishmentarians.
2. Seceders.
3. Reformed Presbyterians.

In 1747 the Seceders divided on this point:—On admission as a Burgher an oath was to be taken to this effect:—'I do profess the religion presently established in this realm.' Some thought this to be generally against Romanism, and others to be positively in favor of the Establishment. They parted, and the first became Burghers, the second Anti-Burghers.

C. 1747. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Reformed Presbyterians.

In 1755 a difference arose at Jedburgh exactly similar to that at Kinross. Two preachers were deposed by the General Assembly, and formed the Relief Presbytery.

D. 1755. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Relief Presbyterians.
5. Reformed Presbyterians.

In 1806 some Burghers wished a declaration to be signed in favor of the union of civil and ecclesiastical authority; but others differed and formed a new Society, called The Associate Synod of Original Seceders.

E. 1806. 1. Establishmentarians.
2. Burghers.
3. Anti-Burghers.
4. Asso. Synod of Original Seceders.
5. Relief Presbyterians.
6. Reformed Presbyterians.

In 1821 the Burghers' Oath was generally disused, and the Burghers and Anti-Burghers prepared to re-unite; but some Burghers would not coalesce, and formed the Original Burghers' Associate Synod, and the other Burghers, with the Anti-Burghers, formed the United Associate Synod.

F. 1821. 1. Establishmentarians.
2. United Associate Synod.
3. Asso. Synod of Original Seceders.
4. Original Burghers' Asso. Synod.
5. Relief Presbyterians.
6. Reformed Presbyterians.

In 1834 the General Assembly passed the Veto Act, which gave an absolute veto on the placing of a preacher, to the majority of male communicants, being heads of houses. This bye-law was declared to be illegal first by the Supreme Scotch Court, afterwards by the House of Lords. It was then formally repealed by the General Assembly in 1843; upon which 451 preachers left the Establishment, and formed the Free Presbytery; and now the Presbyterians stand thus:—

G. 1842. 1. Establishmentarians.
2. United Associate Synod.
3. Asso. Synod of Original Seceders.
4. Original Burghers' Asso. Synod.
5. Relief Presbyterians.
6. Free Presbyterians.
7. Reformed Presbyterians.

On the whole it will be seen that the Establishment has divided thrice, in 1740, 1755, 1843; that the first Secession divided in 1747; and that one of those Sub-Secessions divided in 1806. Each body has its own Presbyteries and Synods, and believes itself to be the true representative of John Knox's opinions.—*Christian Remembrancer.*

COMMENCEMENT.—The annual Festival of Trinity College, Hartford, Conn., was held this week with the customary observances. The occasion drew together an uncommonly large number of the clergy and laity from the Church in the Diocese and elsewhere, whose attendance was a pledge of the interest which is felt in this growing Institution.

The usual examinations at the College were attended by a Committee appointed for the purpose, and by several others of the clergy in the city; and is considered to have proved that, in the various departments, the instructions have been faithfully conducted.

On Thursday, August 7th, the President accompanied by the Professors and other officers and Trustees, with the Alumni, students, and the distinguished strangers present, and many citizens, proceeded to Christ church, where were held the annual exercises of the graduating Class in declamation.

The degree of Bachelor of Arts was conferred on eleven young gentlemen, composing the graduating Class.

The degree of Master of Arts was conferred on several former graduates in course.

We are gratified to observe that the degree of D. D. was not conferred on any person. This is, we believe, the second year that our Alma Mater has shown her wisdom in this respect.—*Calendar.*

THE ALUMNI OF TRINITY COLLEGE.—The attendance of the graduates of the College upon their annual meeting was unusually full. A new interest seems to have been awakened in the prosperity of our Alma Mater, commensurate with the noble stand which she is taking as a Church Institution, and with the need which is felt for her enlarged usefulness.

The Oration before the Alumni was delivered in Christ church, on Wednesday afternoon, by the Rev. John Morgan, rector of Christ church, Stratford. His subject was 'The Philosophy of History,' which was discussed in a very sensible and useful manner. Mr. Morgan, we have been told, was the first person admitted as student of the College. The Poem on the same occasion, by the Rev. C. W. Everest, rector of Grace church, Hamden, was entitled 'The Man," and was founded on the words recorded by St. John, 'Behold the man.' It was a beautiful and affecting sketch of our Saviour's life in its various scenes, such as at the gate of Nain, at the pool of Bethesda, at Bethany, the home of Lazarus and his sisters, at Gethsemane, and on the cross. The Oration and Poem have both been requested for publication.

An important change has been made in the organization of the Alumni. The details of the new plan we hope to give in full next week; at present we have room and time only to say that the system of the English Universities, with their House of Convocation and Fellows, has been adopted, so far as practicable. We hail the change as likely to give a new aspect to college life in this country, and to impart a fresh impulse to our beloved Trinity.—*Ib.*

Calendar.

August.

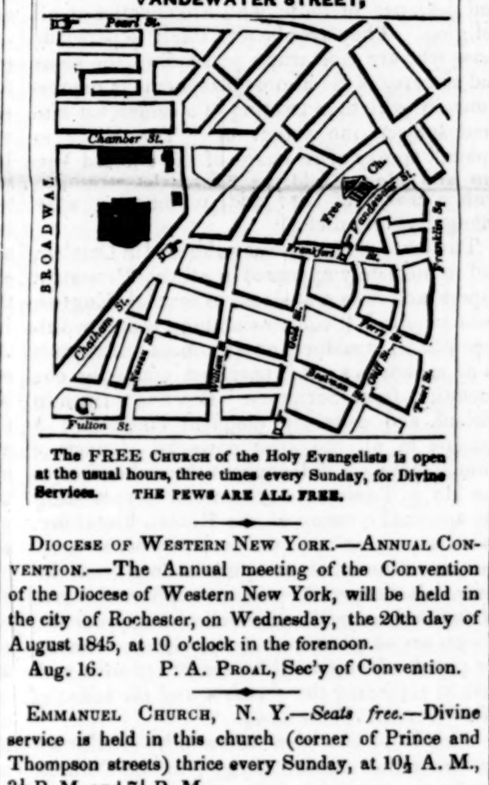
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

September.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. } 19. } 20. } Ember-Days.
21. Eighteenth Sunday after Trinity. St. Mathew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

DIOCESE OF WESTERN NEW YORK.—ANNUAL CONVENTION.—The Annual meeting of the Convention of the Diocese of Western New York, will be held in the city of Rochester, on Wednesday, the 20th day of August 1845, at 10 o'clock in the forenoon.

Aug. 16. P. A. PROAL, Sec'y of Convention.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 6th of August, the Treasurer has received the following contributions:

From a few members of Christ ch, Alexandria, D C, per Rev C B Dana, $35; a member of Grace ch, Utica, N Y, $5; St Stephen's ch, Portland, Maine, Rev J Pratt, rector, additional, half, $25; a friend to Episcopal Domestic Missions, $6; offerings of Trinity ch, Columbia, S C, per Rev P J Shand, $50; L, for Domestic Missions, $5; Trinity ch, Princeton, N J, Rev A B Patterson, rector, of which $5 is from Sunday school, $75; St Paul's ch, Mount Vernon, Ohio, $5; a lady of Christ ch, Westport, Ct, per Rev Mr Ball, $5; from a Protestant Episcopalian of the Diocese of New York, $750; from the same, for the Mission to the Jews, $50; St Paul's ch, Poughkeepsie, N Y, Rev Dr Milledoler, rector, $19. Total, 1030.

THOMAS N. STANFORD, Treasurer,
Aug. 13, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 6th inst, has received the following sums:

From Ladies' Benevolent Society, St Luke's ch, Rochester, for Parochial School, Galveston, $25; Miss Selden, of Mt Ida, for Africa, $5; Mrs Curtis, Arlington, $5; through Rev C B Dana, Christ ch, Alexandria, D C, Christ ch, Springfield, S school, for child in Africa, $10; Trinity ch, S school, Boston, education of a child in Africa, to be named Abby M Loring, $20; St John's ch, Boston, $5 54; a member of St Andrew's ch, Hanover, Mass, $2; St Peter's, Salem, Mass, $17 50; a member of St Stephen's ch, Lynn, $10; through W C Courtney, Treasurer, Charleston, from Committee, for support of Rev J W Miles, Constantinople, $70; Charleston Monthly Missionary Lecture, for July, $4 75; St Philip's ch, for Africa, $40; do, do, for Bishop to Turkey, $30; member of St Michael's ch, for 3d and 4th instalments of annual contribution for Bishop Southgate, $5; St Michael's ch, offerings, general, $15 37—$165 12; through Rev Wm H Pendleton, Leeds parish, Farquier co, Va, for Africa, $30; St Stephen's ch, Portland, Maine, for Constantinople, $25; a friend to Episcopal Foreign Missions, $4; Trinity ch offerings, Columbia, S C, per Rev P J Shand, $15; "a Protestant Episcopalian," $250; through Rev M T C Wing, R A, Dr Russell, Mt Vernon, Ohio, $4 83. Total, $594 16.

J. SMYTH ROGERS, Treasurer,
New York, Aug. 13, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From "a friend," by the Rev Homer Wheaton, Poughkeepsie, $24.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Aug. 13, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Brookfield, Ct, Rev H D Noble, rector, $3; Mrs J C S, by Mrs Berrian, $1; Christ ch, Hudson, Rev I H Tuttle, rector, $9 81; St John's ch, Stamford, Rev Ambrose S Todd, D D, $20 63. Total amount, $34 44.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Aug. 13, 1845.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $2 04, from St Andrew's ch, Harlem, a donation to the funds of the institution.

JOHN W. MITCHELL, Treasurer,
Aug. 13, 1845. G. P. E. S. S. U.

The undersigned acknowledges the receipt of the following sums in answer to the application of Bishop Kemper, in behalf of the Sunday schools within his jurisdiction:—

From S S, $1; from two ladies, $6—$7.

He takes this opportunity of renewing the statement of the Bishop—that many of his clergy are exceedingly anxious to establish Sunday schools at their respective stations, but are unable to do so for want of *books*—and to solicit aid for this important object. Donations will be thankfully received, and applied under the direction of Bishop Kemper, by DANIEL DANA, JR.,
Agent of Gen. Prot. Ep. S. S. Union.
August 13, 1845.

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. HUBBS & CLARKE, will re-open on Thursday, the 4th day of September. Aug. 9—5t$

A CANDIDATE FOR ORDERS and Graduate of an Eastern College, will be glad to meet with an engagement to teach for a few hours every day, either in a Classical School or privately. Address "Yale" at this office. Aug. 16—x

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The undersigned proposes to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching, ... 10 lectures.
2. Harmony (Theory of Musical Composition,) . . . . 10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin . . . . 10 lessons.

Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.

Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Roe Lockwood's Bookstore, 411 Broadway, and at the Music Stores. August 16—tf

CHURCHMAN'S LIBRARY.—The 8th No. of the 2d volume, for August 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st. New York, Aug. 16, 1845.

BEAUTIFUL BOOKS published by the General Protestant Episcopal Sunday School Union Depository, 20 John street, New York, DANIEL DANA, Agent:—

THE SHADOW OF THE CROSS: *An Allegory.* By the Rev. W. Adams, M. A. Elegantly illustrated.

THE DISTANT HILLS: *An Allegory.* By the same author, also elegantly illustrated.

As the first editions of these books in separate form are nearly exhausted, persons desirous of obtaining copies with the most perfect impressions of the engravings, are invited to procure them now. The second editions will be put to press speedily.

"Sacred Allegories," "The Shadow of the Cross," and "The Distant Hills," in one volume, with a beautifully engraved title.

HISTORY OF OUR BLESSED LORD, in easy verse, for Children. With elegant Lithographic illustrations.

Aug. 16—tf

NOW COMPLETED—THE HOLY BIBLE, with Patrick, Lowth, and Whitby's Commentaries complete in four large imperial 8vo volumes, full bound in cloth, good style, price $16, or if preferred, in 60 numbers at 25 cents each.

☞ The value of this edition consists in the fact that the Text accompanies the Commentaries, thus adapting it to general use.

A list of valuable testimonials, all expressed in terms of high commendation of this truly excellent work, may be seen at the publishers.

Any person who will furnish the names of five paying subscribers or become responsible for that number, shall receive the sixth copy gratis; and for ten paying subscribers he shall receive two extra copies, and in the same proportion for any number of names furnished. Published and for sale by

Aug. 16. WILEY & PUTNAM, 161 Broadway.

NEW THEOLOGICAL WORKS. Just Imported by D. APPLETON & Co., 200 Broadway.

Lectures on the Acts of the Apostles, by Robt. Hodgson, D. D., edited by his Son, 1 v, 8vo. $3 50
The Ancient Syriac Version of the Epistles of Saint Ignatius, edited with notes by Wm. Cureton, M. A., 1 vol. 8vo. $3
Historical Inquiry into the True Interpretation of the Rubrics in the Book of Common Prayer respecting the Sermon and the Communion Service, by Benj. Harrison, M. A. 1 v, 8vo. $3
Popular Lectures upon the Differences existing between the Church of England and the Church of Rome, with notes by the Rev. Edw. Thompson, M. A. 1 v, port. 8vo. 2
Short Lectures on the Church Catechism, by Augustus O. Fitzgerald, M. A., 1 v, 12mo. $1 75
Village Sermons, by Arthur Roberts, M. A., Vol. 6, $1 50
Lectures upon the Ecclesiastical History of the First Three Centuries, by Edw. Burton, D. D., new edit. 2 vols in 1, 8vo. $4
Sermons, chiefly practical, preached in the Chapel Royal, Whitehall, by James Hildyard, M. A. 1 vol. 8vo. $3
Sermons, chiefly designed to show the practical workings of Faith, by the Rev. F. W. Fowle, 1 vol, 12 mo, $2
Ecclesiae Anglicanae Vindex Catholicus, cura G W Harvey, A. M. 3 vols. 8vo. $16

☞ Single copies of English Books imported to order on favorable terms. Aug. 16

MISS SELLECK'S BOARDING AND DAY SCHOOL, corner of Court and Butler sts., Brooklyn, will re-open, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

TERMS—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

EPISCOPAL ACADEMY OF CONNECTICUT. This Institution is under the direction of a Board of Trustees appointed by the Convention of the Diocese, of whom the Bishop is ex-officio President. The Principal is a Presbyter of the Church, and has made arrangements to receive into his family all pupils whom their parents may desire to place more particularly under his charge. It will be his constant aim, and the aim of those associated with him to impart to all intrusted to their care a truly intellectual and religious education.

The Academy is situated in Cheshire, a beautiful, quiet, and healthy village. There are three terms in the year of fourteen weeks each. The first beginning on the first Thursday in Sept., the second on the first Thursday in January, and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families for $1 75 per week, exclusive of fuel and washing. Those in the family of the Principal will be charged $50 per term for board, tuition, washing, fuel and lights.

For further particulars apply to the Principal,
Aug. 16—$3t S. B. PADDOCK, Chesire, Conn.

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings of this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

LIFE MEMBERSHIP ONE DOLLAR—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore a9–3tx

A LADY accustomed to teaching, wishes to engage as Governess in a private family; or as Companion to a Lady. A pleasant house is her first object, salary being a secondary consideration. Testimonials satisfactory. Address "A. D.," post paid, at this office. ☞ No objection to a Southern or Western residence. Aug. 9—3t

CHURCHMAN'S BOOKSTORE. (Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

For the Churchman.

Songs of the Fathers.

No. 5.—St. Cyprian.

A hero of the olden time—
  A warrior bold was he—
Christ's Bishop—faithful Cyprian—
  Of blessed memory.
And with a daring great and firm,
  And with a sturdy hand,
This gallant soldier of the cross
  Fought at the Lord's command.

A panoply divine he wore—
  The Christian armor bright;
And thus unscathed the saint passed through
  The thickest of the fight.
And ancient Carthage may not boast
  A stronger mightier man,
Than he—the champion of the past—
  The valiant Cyprian.—

Reared in the lap of luxury,
  And wealth's own darling son,
He cared for nought but holiness,
  When Christ his heart had won.
And all he knew of earthly pride,
  Of earthly fame, and lore,
The pleasures of his early days,
  Could claim his love no more.

An exile to Curubis fair,
  Within the Lybian sea,
This holy one might seek no rest,
  But labored fearlessly.
And constant as the surges rolled
  Upon the lonely strand,
Blessings from good St. Cyprian
  Flowed on the heathen land—

Returned to Carthage yet once more,
  That city of renown,
He yielded up his glorious life,
  And won a martyr's crown.
Thus lived and died in olden time,
  A warrior bold, and free,—
Christ's Bishop—faithful Cyprian—
  Of blessed memory. M. S. B.

Pierrepont Manor ——.

From the English Churchman.

Ronge, Czerski and the German-Catholic Church.

NO. II.

It is a practice, as common as it is natural, to preserve some objects which have been used by those whom we have loved and lost, and to contemplate them, from time to time, with pious veneration. Indeed, we could hardly believe a man to have a faithful and affectionate disposition who does not treasure up some such memorials, however worthless in themselves, and make them the means of bringing more sensibly before him every circumstance connected with the departed, and of keeping up in his own breast that love, which, we well know, requires, while we are in the body, to be fed through the medium of the senses. Such is the custom which Christians, in very early times, adopted with respect to relics of saints and martyrs, and which the Church of Rome continues to employ as one of the principal means for promoting a lively faith. It is a custom which requires a great degree of caution, and which has unfortunately been productive, at various times, of gross superstition, if not of positive idolatry; and has, therefore, wisely, we think, been discountenanced by the Anglican Church. Be this as it may, there can be no ground for asserting the simple custom to be in itself unchristian, or for doubting that, in many cases, however injurious it may have been in others, it has supplied a holy joy, and led to a lively, humble, and affectionate faith.

It is recorded by all the Evangelists, that the soldiers, when they had crucified Jesus, cast lots for his coat or tunic (χιτων,) which was "without seam, woven from the top throughout." It certainly appears highly probable, considering the affectionate remembrance which his disciples, and especially the pious women, entertained of our Saviour, and the melancholy nature, as it seemed to them, of his death, that they should have immediately made strong efforts to gain possession of the few garments which constituted all his worldly possessions, and which, except for sale, were utterly valueless to the Roman soldiers, to whose lot they had fallen. It is yet more probable, supposing their efforts to have been successful, that, when a fuller knowledge was vouchsafed to them, and His resurrection and His ascension proved Him to be the very Son of God, these relics should be treasured up with jealous care, and handed down from one generation to another. Three centuries had not elapsed when the Empress Helen, the mother of Constantine, made a pilgrimage to the Holy Land. She discovered and brought back with her many precious relics, and among others this holy tunic. Treves (Augusta Treverorum) was at that period the most flourishing city in Europe. Roman Emperors held there their court, and its wealth and magnificence were second only to those of the imperial mistress of the world. It was, moreover, the birthplace of Helen, and for these reasons the holy tunic was presented by her to that city. But troublous times ensued; the Roman empire fell; four times was Treves sacked and depopulated by wandering hordes; the sacred treasures were concealed by those who had the charge of them in some spot known only to a few; and after a time that spot was altogether forgotten. Years elapsed, and brought a period of peace and security; the relics, in the year 1196, were once more discovered in the cathedral, and the tunic was for the first time openly exhibited to the people. The exhibition was repeated in 1512, 1531, 1545, 1553, 1585, 1655. During a part of the eighteenth century it was, for greater security, deposited in the fortress of Ehrenbreitstein, and there exhibited in 1734 and 1765. It was then conveyed back to Treves, and shown to the public in 1810, when 250,000 pilgrims visited Treves. Such is the account given of the holy tunic—and it certainly contains nothing outrageously improbable. It has been implied by Ronge, and has been asserted in almost all the Protestant papers, that there are three other relics in existence; namely, at Argenteuil in France, in the Church of St. Mary Magdalene at Cologne, and in the Lateran Church at Rome, claiming to be our Saviour's tunic. But this is a mistake, or a misrepresentation. The Church at Argenteuil professes to have a mantle made by the Blessed Virgin for Jesus while he was yet a child; at Cologne is shown a portion of the raiment which the soldiers parted among them; and at Rome there is no such relic at all. In fact, no Roman Catholic could maintain the genuineness of any other tunic, since the pretensions of the Church at Treves have been confirmed by a bull of Pope Leo X., A.D. 1514. Since 1810 no new exhibition had taken place until last year, when the bishop of the diocese caused it to be again shown in the cathedral of that city. On the 18th of August the spectacle commenced, and lasted during fifty-six days, on each of which it was visited by not less than 20,000 pilgrims, most of whom, under the guidance of their respective clergy, had come from distant places. Archbishops and bishops, nobles and learned men, were to be seen all day long mingling in one uninterrupted stream with the poorest and most ignorant. Entering at one door of the venerable cathedral, and pausing for a moment before the altar, over which the sacred relic was suspended, they regarded it with pious contemplation, and issued from the sacred building on the other side.

That among the million human beings who thus approached, there were some weak persons, and, alas, too many hypocrites, careless and reckless, to whom the spectacle was a snare and an offence, can neither be doubted nor denied! But yet, more certain is it, that there were thousands upon thousands to whom it served—and that, whether the relic be genuine or not—to bring their Saviour more sensibly before them, to impress more deeply upon them every incident of His life and passion, to unite them in more intimate spiritual communion with Him, to strengthen their faith, and to confirm their hope. Whether these advantages are not, as has been noticed, more than counterbalanced by the corresponding dangers, is a question which theologians, even in the Church of Rome, have frequently discussed. But such questions should be discussed in a calm and patient spirit. Violent philippics, such as Ronge's Letter addressed to the Bishop of Treves, have only the effect of hurting the feelings of some, of confirming others in their error, if it be an error; and of gratifying the malice and jealousy of those who are enemies of all religion. They are about as likely to persuade those who are most worth persuading, the pious and sincere, as the almost blasphemous expressions, in which, in treating of a somewhat kindred subject, the author of "The Bible in Spain," speaks of an image of the Blessed Virgin and Holy Child, as "a scarlet strumpet, with a crown of false gold, nursing an ugly changeling in a niche."

The letter of Ronge was published in October, and immediately appeared in all the Protestant papers, and was translated in several English publications. It contains nothing that is worth reprinting; it adduces no argument; it appeals to no authorities; it is enriched with only one quotation from Scripture. But it is written in violent, and certainly eloquent language; it appeals to all the most powerful instincts of human nature; it denounces the exhibition of the Holy Tunic as a scheme for perpetuating the spiritual tyranny of the Roman hierarchy, as an imposition upon the credulity of the ignorant, as a means of extorting money from the poor. It flatters the pride of intellect, the love of national, as well as individual independence, which are so prominent in the German character; and calls upon all his readers to unite with him in achieving the *freedom and the honor of their German Fatherland.*

This letter has been followed by similar addresses to the inferior clergy; to the Catholic teachers; and to his fellow-believers and compatriots. We will add a few words respecting the author of these compositions, and defer to another number the history of the schism of Czerski, and of the formation of the German-Catholic Church.

Ronge, who is now thirty-two years of age, received his education in the theological seminary at Breslau. He appears, by his own account, to have felt, even while he was pursuing his studies, the greatest aversion towards the Roman hierarchy, chiefly because "it lowers the dignity of his human nature, and degrades him to slavery;" and because "it aims at the division and oppression of the German nation." He nevertheless suffered himself to be ordained, and became, in 1841, curate in the small town of Grotthan. But a year had not elapsed when he published, in the "Sachsische Vaterlandsblatter," a violent tirade against his Ecclesiastical Superior, in consequence of which he was suspended from his ministrations, and ordered to perform some theological exercises in the seminary at Breslau. To this sentence he refused to submit, and after a time he retired to Laurahutte, a village of Upper Silesia, inhabited chiefly by miners, where he had the management of a small school. The publication of his letter, and the concurrent event of Czerski's schism, raised him to the prominent position which he now holds in the eyes of the world, and caused him to be chosen priest of the newly-formed German Catholic congregation at Breslau.

It was not to be expected that the few observations which we ventured to make last week on the letter of a Correspondent respecting Monasteries, would be allowed to pass without comment either in friendly or unfriendly quarters. We have received several communications; some approving, and others disapproving, or rather disagreeing from, our remarks; which latter are, however, founded upon some misapprehension of what we said.

We had no intention of denying that "solitude" for a season—for a long season—may be desirable, or even necessary, for those who have fallen into grievous and deadly sin, and for those who are so weak that they are constantly yielding to the temptations which surround them. With such it may be, as a Correspondent observes, that "their only safety is in flight, their only hope is in silence and solitude, where, aided by those penitential exercises, which they can practise nowhere else, and supported by the guidance and consolation of that spiritual advice, which, in their present situation, they are entirely without, (?) they may be enabled to subdue their thoughts and wills to His will, whose judgment they must undergo," and "recover themselves, as in an infirmary or hospital, from those sins into which they have fallen."

But we contemplated no such extreme and peculiar cases in our remarks. We had before us Christian men and women, who had not thus grievously fallen from their Baptismal state—men and women who have walked, and are still anxiously walking, in some measure, worthy of the vocation wherewith they are called; and for such to embrace a life of "solitude," while there is so much work for them to do, is, to our minds, as unjustifiable as it would be for persons, with healthy, strong bodies to become patients in an hospital. There are among us hypochondriacs with regard to the soul as well as the body, and we believe the remedy to be the same for both. Set them to work, that they may think less of themselves and their imaginary ills, and more of their neighbor and his real wants.

We had written thus far when we received the following sensible letter, the chief objections and misinterpretations of which are met in the foregoing remarks:—

Sir,—In your observations upon a letter on Monasteries, you say that you have "no reason to suppose that it indicates feelings altogether singular in the present day." If this be the case, as I believe it is, I cannot help thinking that, instead of being rudely repressed, these sentiments might be guided into a proper channel, and so made not only harmless, but beneficial. With a view to place the question in its proper point of view, I propose to offer a few observations on the letter of your correspondent.

In the first place, I own I do not understand what your correspondent means by "solitude." The life of a sister of charity, or of a monk, is not a life of solitude, but of *seclusion* from the world and its dissipations. One of the objects of those who enter religious orders is to serve God in society, after the apostolic pattern of living together, and having all things in common; I therefore think your correspondent, in talking of sisters of charity and monasteries, might have used a more appropriate *word* than solitude, which has given rise to some of your censures, for I have no doubt he *meant seclusion from the world.*

Now, taking it for granted that this was his meaning, I think a little consideration will show that the desire of religious seclusion, though it may be morbid,—that is, the state of a diseased mind, as the minds of all sinful men are,—is by no means sinful, but rather the first effort of the mind beginning to overcome sin. To make my meaning clear, suppose the case of a young person, who, by the grace of God, becomes disgusted with the tedious dissipation of the world, and wishes to spend his life in serving God in penitence; would it be sound *practical* advice to tell such a person that prayer and meditation were idleness and selfishness; that he must go and teach children the Catechism, and comfort the sick and afflicted? Would he not be altogether unfit for the task? Could you expect that he would persevere, left, as he would be, among his former companions, and amidst the scenes of his former follies?

On the other hand, the very best thing for such a person would be to place him under the direction of a Superior, and in the society of grave religious men; to lead him to perform specific acts of penitence, which should fix in his mind the hatred of his sins, and remind him that he had now renounced them for ever. After a long course of such discipline he might be fit for the difficult duties of comforting the afflicted and teaching the young. In the present state of things, a young person, when for the first time he begins to despise youthful follies, is very naturally led to seek an escape from the dissipation of the world, in the sympathies of married life, and the seclusion of home. This is very natural; and is, no doubt, a great change for the better in the manner of a man's life; nor do I see why, in stating it, one should be inclined to laugh, or be "accused of levity;" but the question is, whether, if there were opportunities given, this "pining" for religious seclusion might not be so directed as to make men not merely kind husbands, charitable parochial clergymen, and respectable members of society, but holy men, who could effectually stem the tide of infidelity which now threatens to overwhelm us.

I may be, perhaps, permitted, as a parochial clergyman, to suggest that "sharp rebukes," are not likely to have the most beneficial effect upon minds diseased as your correspondent represents his friend's to be: to the scholar, who can weigh the evidence for the validity of our orders, that evidence may be a sufficient guard against all temptations to leave the Church of his baptism; but to the unlearned the helps to devotion which a Church gives them is generally the argument which has most weight in determining their attachment to it. I would therefore ask, Is it prudent to sweep away the argument at once by telling them we have no sympathy with their aspirations after perfection? One of Dr. Arnold's accusations against the principles which are called "High-Church" is, that if they have the ascendancy, "Christian wisdom, and Christian sincerity," will be "scoffed at, reviled, and persecuted out of sight."

If these persons who are "pining" after seclusion are morbidly sensitive, have they not the more need of religious guidance, self-denial, and seclusion from anything which may flatter self-love? And are the Morning and Evening Prayer, an essay on a religious subject on a Sunday, and the Communion once a month, without any previous penitential preparation (for not one Anglican clergyman in a thousand is *qualified* to hear confessions, even if he were willing to do so,) sufficient direction for a morbid and enthusiastic mind? Is this all the Anglican Church can offer to the perplexed and the penitent? And if this be not enough, what are they to have? They are to be told to *work*—to visit some sick person, or to teach children. I fear this will not reach the root of the evil. A man must have a quiet conscience before he can attend to lowly duties.

It seems to be a begging of the question to take for granted that a life of religious seclusion is "selfish;" for I believe those who are endeavoring to restore religious orders in the Anglican Church believe that the *prayer* of a righteous man availeth much, perhaps is more beneficial to the people at large than being *talked to* for ever by "serious" ladies and gentlemen. In this country we have got into a habit of believing nothing that is not plain to the senses; this is not the case yet in other countries of Christendom. Even in despised Ireland, a beggar thinks his prayers for the good of his benefactor a sufficient recompense for the alms he receives; in England, all the charitable obtain from the person relieved, is an expression of thanks. This seems to me to be quite in keeping with supposing a life of prayer to be a life of idleness, and to be far from a state of faith.

My only object in writing this letter is to endeavor to place the feelings of others in a fair point of view: for myself, I am not personally interested in the question, except in so far as it must interest every one who wishes prosperity to England. My duty is already determined for me by circumstances, and it does not lead me to adopt a life of religious seclusion.

I am, Sir, your obedient Servant,
A Secular Priest.

Eve of St. Peter, 1845.

We agree almost entirely with the sentiments expressed in this letter. Bnt we differ from our correspondent in the remedy to be applied to those who, "pining for solitude," contemplate "apostasy," in order to gain that single point. We still think that they deserve "sharp rebukes;" for we regard the feelings and fancies of such persons with very little respect, nor do we think that those feelings "might be guided into a proper channel:" they are, in our opinion, radically wrong, and deeply criminal. Unjustifiable, as we believe them to be, we can understand those who leave us on account of plain breaches of Catholic doctrine and discipline; but we have no sympathy with those who allow themselves to forget their duty to their spiritual Mother in following after that which no branch of the Catholic Church has ever imposed upon the generality of her children. We should have no confidence in these "solitaries." Place them in "solitude" and they would soon "pine" for society; and failing to obtain it, they would become, as nineteen out of twenty such persons do become, disgusted, disappointed, and, it may be, dissipated.—*Ib.*

Doth not God encourage men to repent and believe, to be willing and obedient, by great and precious promises of the most excellent and lasting blessings? Hath He not threatened eternal damnation to them that do not believe? Mark xvi. 15, 16. Hath not He said *He will come in flaming fire, taking vengeanae on all that obey not the Gospel?* 2 Thessolonians i. 7. And must not all these things sufficiently convince us that God acts with men as one who doth indeed suppose that men may hearken to his exhortations, and comply with his persuasions to believe and to obey his Gospel? may be prevailed on by his promises to the performance of their duty, and terrified, by the consideration of the judgments threatened, from their disobedience? Why else is it said that God *hath given us these great and precious promises that by them we may be made partakers of a divine nature?* 2 Peter i. 4. Or why are we exhorted, *having these promises, to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God?* 2 Corinthians vii. i. Or why doth the Apostle say, *Knowing then the terrors of the Lord, we persuade men?* 2 Corinthians v. ii. If beyond all this there be some physical and irresistible operation on God's part, necessary to make men know, and knowing, choose the good and refuse the evil, this being not wrought in them who are not born anew; why is the want of this new birth and this spiritual regeneration so oft imputed to their want of consideration, and their not laying to heart the things propounded to them; to their not *inclining their mind to wisdom, and not applying their hearts to understanding;* and their not *framing their doings to turn unto the Lord?* Proverbs i. 14–30. Hosea v. 4. If it be said, This may be done because they had grace and strength sufficient in their first parents so to do; I answer, Admit that vain imagination, that we had what we never indeed had or could have, because it was lost long before we had a being, yea what Adam never had, because then he must have had power to repent after his fall, and then we must have it still, for what power he had to repent after his fall, he could not lose by his fall; I say admit this supposition, what is it to the import of all the exhortations, persuasions, and motives contained in the Gospel, which are all directed to fallen man; and so, if God be serious in them, declare His great unwillingness that fallen man should perish, His passionate desire that he should be saved; and if He speaketh in them suitably to the capacities and faculties of fallen man, plainly suppose him still in a capacity, by these assistances and motives, to understand his duty, and to choose the good and refuse the evil?—*Whitby.*

Church Music.

The Prophet David having singular knowledge, not in poetry alone, but in music also, judged them both to be things most necessary for the house of God, and left behind him to that purpose a number of divinely indited poems, and was farther the author of adding unto poetry melody in public prayer, melody both vocal and instrumental, for the raising up of men's hearts, and the sweet'ning of their affections towards God. In which considerations the Church of Christ doth likewise at this present day retain it as an ornament to God's service, and an help to our own devotion. They which, under pretence of the Law Ceremonial abrogated, require the abrogation of instrumental Music, approving nevertheless, the use of vocal melody to remain, must show some reason wherefore the one should be thought a legal Ceremony, and not the other. In Church-music curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions, which the matter that goeth with it leaveth, or is apt to leave, in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, these faults prevented the force and efficacy of the thing itself, when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much. They must have hearts very dry and tough, from whom the melody of psalms doth not sometime draw that wherein a mind religiously affected delighteth. Be it as Rabanus Maurus observeth, that at the first the Church in this exercise was more simple and plain than we are; that their singing was little more than only a melodious kind of pronunciation; that the custom which we now use was not instituted so much for their cause which are spiritual, as to the end that into grosser and heavier minds, whom bare words do not easily move, the sweetness of melody might make some entrance for good things. St. Basil himself, acknowledging as much, did not think that from such inventions the least jot of estimation and credit thereby should be derogated: "For, (saith he,) whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the least accompted of by reason of the proneness of our affections to that which delighteth: it pleased the wisdom of the same Spirit to borrow from melody that pleasure, which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey, as it were by stealth, the treasure of good things into man's mind. To this purpose were those harmonious tunes of Psalms devised for us, that they which are either in years but young, or touching perfection of virtue as yet not grown to ripeness, might, when they think they sing, learn. O the wise conceit of that heavenly Teacher, which hath by his skill found out a way, that doing those things wherein we delight we may also learn that whereby we profit!"—*Hooker's Ecclesiastical Polity.*

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August 2—tf

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REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

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The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

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EDWARD COOPER, A. M.,
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